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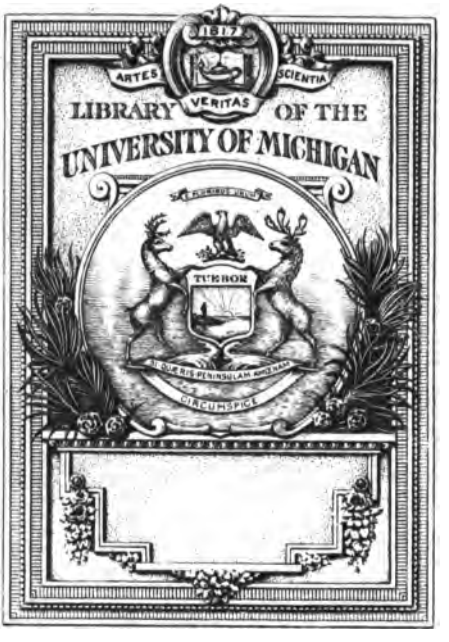
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A TUDA FAMILY,

of the NEILGHERRY HILLS or BLUE MOUNTAINS of COIMBATOOR.

London, Published by Smith & Elder & Co 65, Cornhill, 1832.

Day & Haghe Lith.rs to the King 17 Gate St. Lincs. Inn Fields

A

DESCRIPTION

OF

A SINGULAR ABORIGINAL RACE

INHABITING THE SUMMIT OF

THE NEILGHERRY HILLS,

OR

Blue Mountains of Coimbatoor,

IN

THE SOUTHERN PENINSULA OF INDIA.

BY CAPTAIN HENRY HARKNESS,

OF THE MADRAS ARMY.

"I marvel, what kin thou and thy daughters are!"

SHAKESPEARE.

LONDON:
SMITH, ELDER, AND CO., 65, CORNHILL.

1832.

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TO

THE RIGHT HONORABLE

STEPHEN RUMBOLD LUSHINGTON,

Governor and President in Council,

&c. &c.

MADRAS.

RIGHT HONORABLE SIR,

IF any part of these pages shall contribute to the prosperity of the settlement on the NEILGHERRIES, this will, I am satisfied, be the best justification of the patronage you have kindly extended to them. With the ardent hope that they may tend to the advancement of that object, which you have so deeply at heart,

I beg to subscribe myself,

RIGHT HONORABLE SIR,

Your most obedient and humble Servant,

H. HARKNESS.

374440

PREFACE.

It was once the intention of the writer of the following pages, to prefix to his work a short dissertation on the origin and languages of the different tribes mentioned therein. Diffident, however, as to whether his opinions and speculations upon those points would possess much interest with the public, he has, at least for the present, suppressed that portion of his labours.

During a course of years, it has formed his constant study and amusement, to obtain a competent knowledge of the different customs, manners, systems of religion, and languages of the numerous tribes of Hindus with whom he has been brought acquainted; and he has felt peculiarly incited to this study, as regards that singular race of people, the Tudas, to a description of whom so prominent a place is assigned in the ensuing narrative. It is to this pursuit that the author is indebted, for

the power of discriminating with certainty between the various tribes and classes of which the native population of India is composed.

Leaving it, therefore, to those persons, who have enjoyed better opportunities for acquiring literary qualifications, than have been afforded by a life of active exertion, to express their judgment as to the style and manner in which his descriptions are conveyed, the writer yet feels, that he may justly bespeak the credence of his readers for the faithful detail of circumstances, such as it has not fallen to the lot of many Europeans to witness. It will gratify him extremely to learn, that his narrative is received by the British public with some portion of the interest which was powerfully created within his own mind, while witnessing the actual occurrences which he has thus attempted to describe.

Madras, May, 1831.

LIST OF EMBELLISHMENTS.

A Tuda Family of the Neilgherry Hills . . . *Frontispiece.*

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Antiquities found in the Cairns of Caroni . . - 35

The Missionary House at Dimhutty . . . - 69

On Stone by L. Pugh

from a drawing by M. Hardy

THE NEILGHERRY HILLS.

" Hail usages of pristine mould,
And ye that guard them, mountains old."

CHAPTER I.

THESE mountains, now commonly known by the name of the Neilgherry* Hills, are said, and not improperly, to form the nucleus of the Eastern and Western Ghauts; a locality to which may perhaps be justly attributed, many of the phenomena for which they have become so famed.

Lying between the parallels of 11° and 12° North Latitude, and 76° and 77° East Longitude; bounded by

* Properly Nilagiri, Nila, Blue; and Giri, a hill or mountain. From the usual atmospheric effect of investing distant objects with a blue tint, and, as there are no other mountains in the Peninsula of equal height, this effect is the more apparent, and they are in consequence called The Nilagiri.

the Table Land of Mysore, the Carnatic, the provinces stretching towards the western sea, whence the distance is only about fifty miles, they partake of the monsoons of both coasts,—a circumstance which gives them an equability of temperature which can but rarely be enjoyed in any other part of the globe.

Their base, which is supposed to cover a surface of nearly two hundred miles, is surrounded by a zone of thick jungle, extending more or less into the plains; and, excepting to the west, is encircled by two rivers, the Moyar, and Siru (or little) Bhavani, which, in some parts sweeping close under them, in others running out to a considerable distance, eventually meet a little to the north-east, and thence flow in one united stream under the general name of Bhavani.

The greatest length of these mountains, at an elevation of about five thousand feet, is forty-two miles from north-east to south-west, and their medium breadth, at the same elevation, is fourteen miles. In figure, they appear to form a trapezium, for though quadrilateral, none of their sides are parallel, or equal to each other. Their general surface is mountainous, composed of ridges stretching out in almost every direction, which are commonly made up of lesser hills and knolls, that admit of easy cultivation. Among these knolls are many delightful vallies, and where the mountain ridges run

close to one another, is sometimes found the deep ravine or the morass.*

On some of the loftier ridges are several very prominent peaks, the highest of which has been ascertained, by barometrical calculation, to be eight thousand seven hundred feet above the level of the sea.

The present division of the hills is into four naads† or districts. To the east, Parunganaad; to the south, Meykanaad; to the south-west and west, Koondanaad; to the north and north-west, and including nearly the whole of the crest of the mountains, Tudanaad.

By some accident that part of the hills which has now become the principal European settlement, is called Oatacamund,‡ or Wotaycamund. It is a beautiful and

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* These morasses absorb, and gradually give out, the moisture of the adjacent mountains. Their superficies appear to consist of alluvial deposits, intermixed with a considerable portion of vegetable matter, and of the black loam which forms their substratum, and which in many parts descends to an extreme depth. They are covered with a very rich herbage, and by draining and burning might be turned to many useful purposes.

† By the Naads, the original inhabitants, called Tudas, and also four in number; but the boundaries they give to them differ considerably from those given them by the other tribes. Speaking of them among themselves, the Tudas call Parunganaad, Pirrkorr; Meykanaad, Khorrorr; Koondanaad, Mheur-norr; and Tudanaad, Muzzorr. Norr or Orr, means also a country, as well as a district.

‡ It is needless to search for the derivation of this word, which has evidently gone through many stages of corruption. The Tuda name for the hill on which the first European residence was erected, and which had been one of their places of location, is Pathk Morrt.

extensive range, occupying nearly the centre of the crest, and partaking of almost every description of site, of an alternate succession of hill and dale, mountain and valley, with little of what may be correctly called Table Land. To the east, and north-east, it is bounded by mountains, rising high above its level; and above these again is seen towering the still more lofty and majestic Petmarz, or, as it is more generally called, Dodabetta,* the highest point of the hills. In other directions, the settlement is bounded by heights of less elevation, by which its limits are seemingly prescribed.

On entering Oatacamund from the north-west, or by the main road leading from the Mysore country, the opposite mountains, alluded to above, are in the highest degree beautiful and picturesque, forming a majestic and extended amphitheatre.

At their base, and on the lesser hills and knolls in their vicinity, a number of pretty white buildings give relief to the rich verdure; above these, and in the clefts which partially separate mountain from mountain, shoot up lofty and umbrageous trees, appearing at this distance to form little impervious forests; and beyond these,

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* The peak before alluded to, from *doda* great, and *betta*, a hill or mountain, in the Carnataca language; and therefore so called by the Burghers, another tribe of the inhabitants of the hills, who speak this language, and from whom we have taken it up. Pet, or Hetmarz, is the name by which the Tudas call this mountain.

in succession, rise the several tops, covered to the very summit with the richest pasture.

Nor is the scene less beautiful on a nearer approach; for you then find the green bespangled with a variety of the most beautiful wild flowers, of every diversity of colour; the trees, among which appear the crimson rododendron and the white camelia, varying in shade and richness of foliage; and some covered with moss, assuming all the hoary appearance of winter; while the banks of the rills and streamlets that meander at their base, are lined with the dog-rose and jessamine; and all around are seen the strawberry, and numerous other wild fruits, flourishing in spontaneous luxuriance.

Several of the little streams here mentioned, meeting at one point, fall into a natural basin, which confined at its south-western extremity by a strong mound of earth, forms an expansive and delightful lake, of five or six miles circuit. This beautiful piece of water, which, in some parts, spreads out to a considerable width, and in others winds in a serpentine course among hills, gently rising from its banks, and clothed with the softest verdure, has now a public carriage road surrounding it, affording one of the most scenic, healthful, and agreeable drives of which India, or perhaps any part of the world, can boast.

In the perspective, south-west from Oatacamund, appears the range of mountains called the Koondaho,

more generally known among the original inhabitants by the name of Mheur, or rainy; and whose peaks, mostly hidden in clouds, seem, when they do appear, to be of height superior to that of Dodabetta.*

This range, and indeed the whole of the surface of the hills, is intersected by many streams of the purest water, some falling into the Pykari, while another rivulet falls on the opposite side into the Moyar, of which it forms the principal source. Many of these streams also, are lost in the unknown depths of the morasses; while others, following a devious and eccentric course, often form very grand falls, and find their way into either of the rivers before mentioned, that sweep round the base of the mountains.

The appearance of the Tudas, who may be considered the original inhabitants of the hills, is certainly very prepossessing. Generally above the common height, athletic, and well made, their bold bearing, and open and expressive countenances, lead immediately to the conclusion that they must be of a different race to their neigh-

* The superficies of this, and generally of the other mountains, consists of a rich mould, from a foot and a half or two feet, to eight or ten in depth, even to their summits. Next to this is a substratum of red argillacious sand-stone, varying in depth very considerably, and below, the granite rock.

In some parts the rock is not to be met with, till after proceeding to a very great depth; in others, and in particular as you descend towards the plain, it shews itself nearer the surface, and in some instances above it.

bours of the same hue, and the question naturally arises, *who can they be?*

They never wear any covering to the head, whatever the weather may be, but allow the hair to grow to an equal length, of about six or seven inches; parted from the centre or crown, it forms into natural bushy circlets all round, and at a short distance more resembles some artificial decoration, than the simple adornment of nature. The hair of the face also is allowed a similar freedom of growth, and in every instance, except from the effect of age, it is of a jet black, and of the same degree of softness, as that of the natives of the low country.

A large, full, and speaking eye, Roman nose, fine teeth, and pleasing contour; having occasionally the appearance of great gravity, but seemingly ever ready to fall into the expression of cheerfulness and good humour, are natural marks, prominently distinguishing them from all other natives of India.

They usually wear small gold earrings, some of them a studded chain of silver round the neck, and rings of the same description on the hand.

Their dress consists of a short under garment, folded round the waist, and fastened by a girdle; and of an upper one or mantle, which covers every part except the head, legs, and occasionally the right arm. These are left bare, the folds of the mantle terminating with

the left shoulder, over which the bordered end is allowed to hang loosely.

When in a recumbent or sitting position, this mantle envelopes them entirely, and for the night, as well as for the day, it is their only clothing. They wear no sandals, nor any kind of protection to the feet or legs; carry no weapon of defence, of the use of which, indeed, they seem to have no notion; but in the right hand, a small rod or wand, which they use, not so much to assist them in walking, as in the management of their herds, &c.

The women are of a stature proportionate to that of the men, but of complexion generally some shades lighter, the consequence perhaps of less exposure to the weather. With a strongly feminine cast of the same expressive features as the men, most of them, and particularly the younger, have beautiful long black tresses, which flow in unrestrained luxuriance over the neck and shoulders.

With a modest and retiring demeanour, they are perfectly free from the ungracious and menial-like timidity of the generality of the sex of the low country; and enter into conversation with a stranger, with a confidence and self possession becoming in the eyes of Europeans, and strongly characteristic of a system of manners and customs, widely differing from those of their neighbours.

They wear necklaces of twisted hair or black thread, with silver clasps, and here and there a bead, and suspended to them bunches of cowry shells, which hang

down from the back of the neck between the shoulders. On the arms, immediately above the elbow, they wear a pair of armlets of brass, those of the right arm being much larger than those of the left; silver bracelets are on the wrists; and on the fingers and thumbs of each hand, a number of rings of various descriptions. They also wear a zone round the waist composed of a sort of chain work, of either silver or a mixed metal resembling brass.

Their upper garment, or mantle, resembles that of the men; but it is worn differently, and, reaching to the feet, envelopes the whole frame.

This attire is by no means graceful; it gives them an unfeminine and mummy-like appearance; and neither they nor the men having any pretensions to cleanliness, this wrapper is, from that circumstance, often rendered still more unseemly.

They are, however, a lively, laughter-loving race, and in the sudden transition and free expression of their sentiments, shew a strength of feeling, and correctness of thought, little to be expected under such a garb.

One of them, Nuskyobe, whose name had attracted my attention, came into my room one day, and seating herself on the edge of the carpet, was looking at her son, a fine boy of six or seven years of age, who, to the amusement of himself and several lookers on, was imitating the antics and grimace of the dancing girls of the low country. On turning towards them, I was amused to observe the

expression of Nuskyobe's countenance, in which admiration and contempt were by turns pourtrayed;—admiration at the liveliness and humour of her son, pity and contempt for that which he mimicked. I put several questions to her respecting her husband, all of which she evaded, by laughing at the foolery of the boy, and endeavouring to draw my attention to it. The little creature, however, hearing me repeat the same question, cried out, in the middle of his gambols, "My father is dead!"—Never have I seen so quick a transition from mirth to grief. The widow in a flood of tears, the overflowing of that feeling which for a long time she had endeavoured to suppress; the boy motionless, his eyes fixed on her, apparently conscious of having done wrong, and afraid to move. At length, the mother caught him in her arms, and with a passionate exclamation told us to look at her hair—that not two months since it reached to her waist, now, it barely touched her shoulders.

I was not aware that it was the custom to cut off the hair on such occasions, and had not observed, from the close way in which she wore her wrapper, that her's in any way differed from that of the other women of the tribe. I had unwittingly given pain where I had no intention, and, as a forfeit, presented her with a comb and small looking-glass. The trifle, or perhaps the acknowledgment it conveyed, restored good humour; and I afterwards witnessed many instances of the happy power

of reflection; for the men were fully as much amused with looking at themselves as the women; and, from the curiosity they expressed, it was evident that till very lately the brook or streamlet had been the only mirror with which they were acquainted.

Hitherto I had only seen the Tudas as they appeared on their visits to me. But my health had now greatly improved; and as I knew that there were several of their places of residence in the vicinity of Oatacamund, I commenced my visits to them.

Their life being in every respect a pastoral one, they do not congregate in towns or villages, but every family, or the principal branches of each family, live separately; and these places of their residence are called morrts.*

There are three of these morrts in the vicinity of Oatacamund, one called Kattaul, the other Katturi, and the third Kishkeijar. They do not each consist of more than five or six habitations, and the first is of only four; but that belongs to a couple who have been lately married, and a relation of the wife, the widow Nuskyobe, who, with her three children, dwells with them.

In each of these morrts is a building, in size, construction, and appearance, superior to the others, a short distance apart from them, and surrounded by a wall. In this is carried on all the processes of the dairy, such as

* Corresponding to our word home.

making butter, clarifying, and converting it into ghee, &c. They also attach to this building a sacred feeling, and would not at first allow me to go near it, declaring that there was a deity within, whose malevolence would be provoked by my near approach.

The huts in which they dwell, and which are generally clustered together, very much resemble in appearance the tilt of a waggon. The roof, which is formed of thatch very neatly put on, is supported on posts, and thick, rude planks of wood, which, excepting at the ends, are little more than three feet in height. The whole building is about twelve feet in length, eight in breadth, and seven in height, from the ground to the ridge of the roof. At one end is a little door, two feet and a half in height, by two feet broad, and this completes the whole external appearance of each dwelling. At a short distance is an area, of about forty or fifty yards diameter, enclosed with a wall of rude stones, piled one upon another, without cement, and in which the herd is secured during the night.

The three morrts are similar, each having the enclosed area, and the sacred dairy, and differing only as to the number of habitations.

Each is prettily situated on a gentle slope, occupying a beautiful green on the borders of a wood, and with which, in most instances, they are partially surrounded. But migrating from one morrt to another, or from one

mountain side to that of another, as the seasons change, or as the pastures in their immediate vicinity begin to fail, and cultivating no grain or vegetables of any description, their morrts have none of those appearances which denote the long established and settled residence; or which bespeak, on the part of the settlor, peculiar attachment for the spot on which he lives.

They do not breed poultry, pigs, sheep, goats, or animals of any description, except the buffaloe; nor is the cow, or ox, (the creature so highly valued, and even venerated by the people of the low country,) held in any estimation, or considered worth keeping. The dog even is not a favorite with them, and I do not recollect having seen one in any of their morrts, that did not belong to some visitant from a neighbouring tribe.

They have a breed of cats of a small species, and as rats are numerous and troublesome, the utility of these little animals recommends them to some care; with these exceptions, the Tudas and their herds alone inhabit these sequestered glades.

Their buffaloes are of a much better description than those of the low country; and the milk they yield is of a flavour and richness, superior to any of the kind I have ever met with.

To breed the oxen or the sheep of the low country, requires more care than the Tuda is disposed to bestow on them, and the buffaloe is an animal to which this

climate seems better adapted than that of the plains. They are not tormented by the innumerable flies and insects that in the latter force them to plunge into water, or, as the case may be, into some muddy pool, remaining therein for the greater part of the day with their snouts above the surface; but here, they quietly range over only the downs, in herds often from a hundred to a hundred and fifty, or two hundred, unmolested and unannoyed, feeding on a rich and luxuriant herbage, more adapted to their taste than the finer kinds of grass.

The only articles which the Tudas produce, are butter and ghee; such of the latter as they do not require for their own consumption, they dispose of to some of the neighbouring tribes, who transport it to the low country.

Early in the morning, or rather as soon as the sun has risen, the herd is liberated from the Tu-el,* and the calves, which during the night have been confined in a separate pen, are allowed to join them. The milking is now commenced by one, two, or more of the males of the family or community, who have gone through certain purifications (to be mentioned hereafter), in order to qualify themselves to perform this duty. After this the herd is allowed to graze about, in the vicinity of the morrt, and these dairymen now convert the milk which had been drawn off the preceding evening, into but-

* The Tuda name for the area before mentioned.

ter, &c., set aside so much of the milk now drawn, as is intended for this purpose also, and with the remainder and a little of the butter-milk of the preceding evening, mix up a beverage, of which they and the whole family partake. Of this there is generally a superfluity, which is carefully set aside for the use of the family during the day, or for that of any stranger or visitant who may come to the morrt.

Some individuals of the family, usually of the male sex, but who, if the day is fine, are not unfrequently accompanied by one, two, or more of the females, now drive the herd to a greater distance to graze. The remainder of the females engage themselves in their household duties; if young mothers, in nursing and taking care of their children; if unmarried, or widows, in arranging their little dwellings, in cleaning the grain of the husk, reducing it to meal, or parching it in an unbroken state, while others are employed in working the borders of their mantles.

Any of the men or boys who have not followed the herd, now fetch the water required for domestic purposes, or proceed to the neighbouring forest for firewood; or, if it be required, to some one of the Burgher or other villages, for a further supply of that portion of the produce which falls to their share.*

About noon the herd is again brought within the

* This subject will be fully entered on in another place.

vicinity of the morrt, all those who followed it returning home, excepting the one or two whose duty it is to attend it during the day.

A little butter-milk having been added to the morning's milk when it was set aside, it will now have become sufficiently curded, and the dairymen proceed to churn and make butter of it, or to clarify the butter previously made, and convert it into ghee.

Towards evening the herd draw together around the morrt, and as they approach the Tu-el, the whole of the family, male and female, make them a kind of obeisance, by bringing up the right hand to the head, the thumb lying along the nose, the hand open, and fingers expanded.

The evening repast, consisting of different preparations of milk, meal, parched grain,* and butter, has now been prepared; and this over, the lamp is lighted, the same obeisance paid to it as to the herd, and the family retire to rest.

Evidently of a peaceful character, having no weapon of defence, no fastening to their dwellings further than the little door previously mentioned, (for, situated as their morrts are, they cannot be said to have sought it either from the forest or morass;) no protection against

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* Rice, though not grown on the hills, is now become an article of considerable consumption among them, and is considered a delicacy.

the wild beasts of the field, not even the nightly guardian or common watch dog; living rather in families than in societies, without any of those bonds of union which man in general is induced to form, from a sense of common danger, or to guard against the oppression of his neighbours; and, as previously mentioned, migrating from one part of the hills to another, the Tudas pass their days in a manner quite peculiar to themselves, and apparently in all the silence, quiet, and rural simplicity, characteristic of a patriarchal government and a pastoral life.

We must not, however, picture to ourselves a scene of Utopian felicity, or suppose them altogether strangers to the passions and vices incident to human nature. They are indolent and slothful, except when acting from some peculiarly exciting cause, on which occasions they shew much energy, and undergo great fatigue; totally unacquainted, till of late, with any of the luxuries of life, not even knowing the use of salt, and having no wants except what nature in almost her simplest state requires; these passions certainly do not shew themselves in their demeanour towards strangers, nor in their conduct towards their neighbours; for by the former they have always been much admired, and by the latter they are highly respected and esteemed.

I never saw a people, civilized or uncivilized, who seemed to have a more religious respect for the rights of meum et tuum. This feeling is taught to their chil-

dren from the tenderest age. The curiosity of the men, as well as of the women, was strongly excited by the numberless things they saw about our persons, or in our dwellings, all being new and wonderful to them; and they have frequently been in my rooms, during the absence of myself and my servants, without my ever missing the smallest article.

Like the natives of the low country, they call falsehood one of the worst of vices, and they have a temple dedicated to Truth; but I fear that both the temple and its object are but too often forgotten.

Report also speaks of their following some barbarous customs, particularly that of infanticide.

Few in number, those arrived at the age of puberty not exceeding six hundred, and apparently a remnant of some tribe driven by religious persecution to seek safety in these mountains, they may have been taught by experience that it is wiser for them to live in fellowship, or quiescent submission, than to provoke hatred or hostility.

They, however, assert a claim to the soil, and declare that it was only by their sufferance that the other tribes came to reside on it; that they receive from them a payment in kind, not, however, for so many kaunies or acres, but for such or such a spot, measuring it with the eye: an indefinite sort of demarkation, which, where land is so plentiful, and the inhabitants so few, is not attended with any inconvenience.

Of the tribes here alluded to, one whom they call the Marves,* a race of Hindus, who, but a few generations ago, emigrated hither, to escape the oppression and tyranny of their masters, and who are ten times more numerous than the Tudas themselves, speak of the latter, and treat them with a respect and observance denoting that they either consider them superior in natural qualities, or that this deference is due to them by prescriptive right.

Some of the latter have also a dread of them, believing that they possess preternatural powers. The Marves, however, are a timid race, deeply imbued with superstition; the Tudas a hardy and fearless one, superior in stature, distinct in religion, language, customs, and mode of living; with a carriage and demeanour bespeaking a boldness and freedom unknown to the others, their apparent consciousness of superiority alone, would readily command a corresponding acknowledgment of it from the former.

Whatever their religion may be, it is evident that it is generally misunderstood; and perhaps the true nature of it is altogether unknown. Of itself it forms a subject of curious inquiry; and one of which a correct understanding will perhaps go further than any other, to develope the history of this extraordinary people.

* More generally known by the name of Burghers, Buddacars, or Vaddacars.

At first, they were shy and mysterious on this subject, and affected image worship. One of the Kattaul family told me, that the sacred dairy before mentioned was the tabernacle of their God; that it was divided into two apartments, in one of which were performed the offices of the dairy, and that the other was appropriated solely to the idol; that each morrt or family had a different idol, and that the name of that of Kattaul was Whatkuraz.

However, it happened shortly after, one rainy day, that this Tuda, his wife and child, had seated themselves by my fireside, and the woman, turning to her husband, complained of a severe cold. He told her to pray to ——; I lost the name, but it was not that of their household God, nor could I gather from them what being was intended. The woman mumbled a sort of prayer for the space of four or five minutes, and then, with much apparent confidence, said she would soon be well.

This circumstance led me to suspect the truth of what had formerly been told me regarding idol worship; and seeing little chance of eliciting the truth, till after much tedious investigation, I took a suitable opportunity of gaining admission into one of these temples.

This was at a morrt, where the temple being removed some hundred yards from the inhabited dwellings, and the surrounding wood running in between the two, so as partially to screen the one from the other, admitted

of my making the attempt with little chance of interruption.

After some trouble, I managed to open the door, by rolling it over on its side into a groove or niche made on purpose to receive it. It consisted of one piece of a heavy kind of wood, six inches in thickness, but, as may be supposed from what has been mentioned of the door-way, small in its dimensions as to height and width.

On looking into the interior of the temple, I observed the partition-wall, as described to me, dividing the space within into two apartments; and in the centre of it, and exactly in a line with the first door-way, another opening, but of smaller dimensions, and without any door. Within the inner apartment, and opposite to the two door-ways, I thought I saw a shining object, much resembling the small idols commonly seen similarly placed in Hindu temples.

With some difficulty I passed through the outer portal, and entered the first apartment, which I found to be about ten feet by eight, but in the centre only of height sufficient to stand upright. On two sides were raised places, a foot and a half from the ground, intended to recline or sleep on; and in the middle a large hearth or fire-place, surrounded by a number of earthen pots, and other different utensils of the dairy.

The door-way in the partition-wall being much smaller than the outer one, I made several attempts before I suc-

ceeded in getting through it, but this I at last effected by lying on my side, and in that position twisting myself through.

This apartment, excepting in height, was of smaller dimensions than the other, but surrounded on three sides by similar raised places; and on each side of the door-way were little niches, apparently intended for lamps.

Within this apartment was almost total darkness, and to my surprise the shining object which I had observed from without was no longer visible.

After carefully searching every part, I was about to return, fully convinced that there was no idol, and from what I had seen of Hindu temples, that this had never been intended for the reception of one, when I thought I observed the shining object; but it again disappeared, and left me in darkness as before. However, after a minute or two it returned, and then remained fixed.

I now discovered that this object was nothing more than a shapeless piece of rude stone, having no symbolic form; and that it was evident it had at one time constituted a part of the raised seat; that the cause of my not seeing it for some time after I had been in this apartment, as well as the reason of the extreme darkness, and of the coming and going of the light, was my servant standing before the outer doorway, and obstructing the rays of the sun, which, darting through these two entrances, caused the comparative and transient brilliancy.

I afterwards mentioned these circumstances to some of the Tudas, who laughed at my curiosity. As I became more generally and better acquainted with them, they dropped all affectation and mystery, and shewed the same openness and candour on this, as they had hitherto done on other subjects.

This affectation of a worship resembling that of their neighbours, of danger in approaching the sacred lactarium, and of the malevolence and power of the residing deity, is not, however, without an object. All the other tribes, and the natives from the low country, believe the pretended fact to be real. This keeps them on better terms than they would otherwise be; and the only wonder is, that after so many ages as they must have been on these hills, they should not, in reality, have fallen into the religion of the nations surrounding them.

But of the Hindu Triad, or of their progeny in any of the numerous ramifications, they have no notion; and, independently of the absence of idols, their disbelief in transmigration plainly shews, that whatever their religion may be, it is not a branch of the Brahmanical faith.

On one occasion that I visited one of their morrts, a Brahman was with me. He had not before seen any of their habitations; and on my pointing out to him the sacred building, he immediately proceeded towards it, and, confiding in the sanctity and privilege of his caste, endeavoured to enter. His astonishment, however, was

very great; for he was not only refused admittance, but actually driven away by some boys, who rushed out of it on hearing his approach.

Their women are not allowed to enter this temple, nor are the men at all times; but only when they are in that state which is considered to be pure.* The boys of the family, however, have free ingress and egress, and much of the business of the dairy is performed by them.

Nor has their religion, as far as I am able to judge, any resemblance to that of the Budist, the Moslem, or of any other people of the present day. They salute the sun on its rising, and believe that after death the soul goes to Huma-norr, or Om-norr,† a country respecting which they seemed rather to look to me for information, than to attempt to give any account of it themselves.

It is quite amusing to see the mutual contempt of the Brahman and the Tuda; and I am persuaded there is a jealousy and fear on the part of these people, towards the Hindu nations who surround them; to which feeling I attribute, in some measure, their unwillingness at first to give any correct information respecting their religion and particular customs.

They have some traditions bearing reference to a period about the time of Rama; when, they say, they

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* How this state is attained will appear hereafter.

† Literally the great country.

inhabited the low country. One among these is, that their forefathers were the subjects of Raven, and that being afterwards unable to bear the severities imposed on them by the successful Rama,* they fled to these mountains as a place of refuge, driving their herds before them, carrying their females and children on their shoulders, and vowing to wear no covering to their heads till they had wreaked their vengeance on their oppressors. But I doubt the genuineness of all these stories, and imagine they have gathered them from some of their Hindu neighbours.

Their language, the pronunciation of which is deeply pectoral, appears to be quite distinct from the languages of the surrounding countries. With the Sanscrit it has not the least affinity, in roots, construction, or sound; and, if I may venture to say so, as little with any other Asiatic language of the present day.

It may, perhaps, be said to have some resemblance to the vernacular Hindu languages of the Peninsula, but only in so far as these languages still possess simple words, not of Sanscrit origin; and the Tamil possessing by far the greatest number of such words, the resemblance to it is consequently greatest. There are also two sounds, the Zha and the Ukh,† which are of constant

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* Vide Ramayana Valmica, Yudda Canda.

† At the present day, however, these two sounds are very imper-

occurrence in the Tuda, and which, in respect to the vernacular languages of the plain, are peculiar to the Tamil, and its sister dialect, the Malayal'ma. Besides these, the pronouns, the plural, the honorary termination of verbs, and the negative verb, come nearer to the Tamil than to any of the other dialects.*

With these exceptions, however, it differs widely, and bears so little affinity in genius, either to it or to any of the dialects of the present day, that although these hills have now been the seat of the principal collector's cutcherry for the last ten years, there is no instance of its having been acquired by any one of the native servants, sufficiently for them to understand the expression of the simplest occurrence.

The other tribes also who inhabit these hills, a circumstance still more surprising, have not become conversant with it. However, the Tudas generally have acquired a sufficient knowledge of the Carnataca and the Tamil, to make themselves partially understood. The paucity of subjects of communication between them, or between the latter and any of the public servants of the cutcherry, has hitherto prevented both the neighbouring tribes, and the public native servants, from troubling themselves to acquire a language, which

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fectly expressed in either the Tamil, or the Malayal'ma, and it is not uncommon for other sounds to be substituted for them.

they do not hesitate to assign, not to the eastern, but to the western hemisphere.

They have no written character, nor any visible symbol by which to communicate their thoughts; and the language being merely oral, it is of course the more difficult to acquire.

Whether this language has always been oral, or whether it may not at one time have had an alphabet, is, I think, doubtful. They express surprise at the process of writing, either with the pen or stylus; and the loose manner in which individuals pronounce the same words, would seem to prove that, if they ever had a character, or any kind of standard to their language, it has been long lost to them.

In order to come to any definite or satisfactory conclusion respecting the Tudas, or their language, it is necessary, however, to know the prominent features, and history of the other tribes who dwell on these mountains, to institute a comparison between the two, to see what customs are original to each, and in what particulars they bear resemblance to each other.

CHAPTER II.

At the foot of these mountains, and for a short distance within the forests extending from their base into the plains, live a race of people, commonly known by the name of Erulars.* They are divided into two classes, one called Uráli,† the other Curutalei.‡

Above these, at a height varying from one to two thousand feet, in the clefts of the mountains and little openings in the woods, with which at this elevation they are girt, live another race, calling themselves Curumbars.§ This race are all of one class.

People answering to the general description of both

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* The unenlightened or barbarous, from the Tamil word Erul, darkness. It is to be observed that this is a term applied to them by their neighbours. From the wild kind of life which they lead it is difficult to ascertain their number, but I should suppose it to be less than a thousand.

† Signifying the rulers of the people.

‡ The common people.

§ The wilful or self-willed. Their neighbours, when speaking of them, usually prefix to their name the term Mullu, a thorn. They are computed to be about a thousand in number, of all ages.

these tribes, are to be met with in many of the mountainous parts of the Peninsula, but the Erulars of this vicinity differ from them in many particulars; and the Curumbars, from their connexion with the tribes who inhabit the more elevated parts of the mountains, and particularly with the Tudas, are now quite distinct from the people bearing this name in other parts of the country.

Neither of these tribes know the use of the plough, or, at least, they do not use it to till any part of the lands which they occupy; and being quite unskilled in all the arts of life, their state of being is but little removed from that of utter uncivilization.

Their languages are jargons formed from a mixture of those of the nations nearest to them, such as the Tamil, the Carnataca, or the Malayal'ma; that of the Curumbar having a considerable intermixture of the Tuda. They may be classed as Hindus; and to the introduction among them of some of the Hindu observances, they seem to owe the little civilization to which they can be said to have claim.

The Tudas do not consider the Erulars as forming a part of the inhabitants of the hills, but they allow this designation to the Curumbars, whom they call Curbs,* and from whom they receive certain services.

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* Their term for a cleft or glen.

The next are the Cohatars.* They occupy many of the elevated parts of the mountains.

They are a strange race, have no distinction of caste, and differ as much from the other tribes of the mountains as they do from all other natives of India. They cultivate a considerable quantity of the different kinds of millet and of the poppy, and sometimes a little barley. They are the only artisans of the hills, being goldsmiths, silversmiths, potters, chaccileis, &c. &c. They are not Hindus, but worship ideal gods of their own, which, however, they do not represent by any image. Their villages are, many of them, very prettily situated, and generally on a hill; and every hill thus occupied is called Cohatagiri, or, as more commonly pronounced, Cotagiri. These people the Tudas call Cúvs,—their term for a mechanic.

We now come to the most numerous, the most wealthy, and what must be considered the most civilized class of the inhabitants. These are the Burghers.

By this general term is understood the whole of the people who, since a certain period, have migrated to these mountains. They divide themselves into no less than eight different classes, but are all Hindus of the Siva sect, and the dissimilitude among most of these

* As this tribe kill and eat a great deal of beef, it was no doubt intended by their Hindu neighbours that they should be called Gohatars, from the Sanscrit Go, a cow, and Hata, slaying, &c. They are in number about 2000.

classes is too trifling to be worthy of remark. The least respected among them are a class who, as well as being cultivators of the earth, also manufacture a coarse kind of sackcloth; other two of the classes are of the caste who wear the lingam, one being superior, and qualified to officiate as priests to the whole of the others; and another of the classes are repudiated Brahmans. These, however, still wear the sacerdotal string, and retain some privileges in the performance of their worship, but they are classed with the other people, and are without any pretensions to superiority over them.

These several classes compose the tribe which by us is known by the general term Burgher.* They are the principal cultivators, and as their chief dependence is on husbandry, they may fairly be designated the farmers of the hills. Their language is principally the Carnataca, having but a small intermixture of the Tuda. The Tudas, who also know as little as we do, in general, of the existence of any difference of caste among themselves, call them all Marvs,—their term for a labourer.

But to return to that tribe which is the least in number of all the inhabitants of the hills, the Tudas, or, as they are more commonly called, the Toruwars,† a name given to

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* Called by the natives generally, and more correctly, Badacars, or Vadacars, from Badacu, or Vadacu, north, these people having come to the hills from that quarter. I compute the number of this race to be about 10,000, of both sexes and all ages.

† A Tamil term for herdsmen. This remnant of a race, perhaps the

them by the other tribes, or rather by the natives of the plain, and which is not in use among themselves. They call themselves (par excellence) Men; and the question, "is that a Burgher, or a Tuda?" would with them be literally,—is that a labourer, or a man?

They are divided into two branches, or what may be considered two grand families. One called Peikis, or Terallis, and who are competent to hold all sacred offices; the other Kutas, or Tardas, who are competent only to hold minor ones within their own particular families, and who may be considered as the lay class.

Till within the last few generations, these two branches kept themselves quite distinct, and never intermarried; but since that period, intermarriages have taken place, and the progeny of these are called Mookhs,—a general term for children or descendants.

It was now the month of March; the frost and extreme cold had been succeeded by a milder degree of temperature, and we proposed to pass a few days in our tents, proceeding in the first instance to Carôni, a hill† about three or four miles south of Oatacamund.

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most extraordinary of any known, does not exceed in number, including both sexes and of all ages, six hundred.

† With the Tudas, every hill or eminence has a particular name. If a large hill or mountain, Marz is affixed to it,—as Petmarz, Curugmarz, &c. &c. &c.

On this hill were some stone circles, which the Tudas call P'hins,* and it was the examination of these circles that was the object of our first sojourn on the spot.

They were four in number, situated on the summit of the hill, in a line with one another, and having a distance between them of five or six feet. Each consisted of a wall, four or five feet in height, by three feet in thickness, formed of unhewn stones, some of a large size, and such as are occasionally seen scattered about on the surface of the hills. These were piled one upon the other without cement, and formed a circle about eight feet in diameter.

We opened a central circle, and on clearing away the interior surface, which had been completely overgrown with bushes and a rank sort of vegetation, came to a pavement, consisting of large flags, which being removed, we found another pavement of smaller stones, but of the same rude description. Below these was a layer of brownish black mould, about two feet in depth, intermixed with pieces of broken earthen pots, bits of charcoal, broken fragments of earthen images of the buffaloe, and with other soil of a blacker and finer kind than that which formed the principal component of the whole.

Immediately below the black mould, about three feet

* Also a common term for a pot, urn, or any vessel of such like description.

from the natural surface, we came to a stratum of strong argillacious soil, corresponding with what is usually found at the same depth in most parts of the hills; and on examining several circumjacent spots, at the distance of fifty or sixty yards, we found them to agree in every respect with what we observed of the soils within the circle, except that there was no admixture of the finer black mould.

On the summit of a hill, a short distance from that on which we had passed the day, were three other P'hins, resembling in appearance the one we had opened. They were similarly situated, in a line with one another, and having equal distances between them; indeed, on every eminence, in any way peculiar for its height, isolation, or great extent of table land, one, two, or more of these P'hins are to be seen.

Rude as they are, both in material and construction, they must have been the result of much labour, for most of the stones could only have been collected at a considerable distance from the spot where they were required. They are evidently the work of former days, and have still such an appearance of durability, that, if only assailed by time, they may yet remain as monuments for future ages.

Not quite satisfied with our first experiment, we removed with our little working party to a much higher hill, at some distance, on the top of which was a single

Antiquities
FOUND IN THE CAIRNS OF CARONI,
on the Neilgherry Mountains.

P'hin, conspicuous for its elevation, and for having growing from its centre, the only lofty tree to be seen on the hill.

We found this circle in every respect the same with regard to its construction, and to the nature and depth of the soils, as the one we had opened the day preceding; but immediately below the flags, and embedded in the alluvial soil, we discovered numerous urns, from one of which the accompanying sketch is made. Some of these relics were nearly entire, in a perpendicular position, with their lids on, as when first deposited; but the greater number were pressed out of all form, and intermixed with the surrounding soil, forming a mass corresponding to that which we had turned up in our examination of the former P'hin.

Here also we found figures of the buffaloe, the tiger, the peacock, the antelope, &c., and on putting together the different parts of the broken urns, and comparing them with those we had taken up in a nearly entire state, it appeared to us that the figures might have formed ornaments to the tops of the urns, and that these were as likely to have been produced according to the mere fancy of the potter, as that they were (what we had before conceived them to be) objects of worship. The urns that were entire, or nearly so, were filled with the black kind of earth before mentioned, together with small pieces of charcoal.

Having passed a pleasant day, and our researches having been in some degree satisfactory to us, we proceeded on the following morning to Nanjanaad, a Burgher village about eight miles distant from Oatacamund, on the road to the Mheúr mountains, the features of which now became distinctly visible.

Nanjanaad is a small village, situated on the gentle slope of a hill which shelters it from the severer blasts. It consists of two streets, or rather rows of houses, with low verandahs projecting from their fronts, and looking towards the foot of the hill, the eaves of the thatch at the back nearly touching the acclivity.

The roofs of these dwellings are supported on posts, and the intermediate spaces filled up with a strong wattle work, which, overlaid with several coats of plaster, and well covered in, answers every purpose of a more substantial wall.

Exclusive of the verandah, each dwelling is divided into two apartments, the one first entered is sometimes the more spacious room of the two, while the inner one is separated from the former by a cross wall, with a small door in the centre.

Like the habitations of most of the lower classes in India, these houses are only lighted by the small doorway which opens into the verandah. In the inner apartment is the hearth or fire place, where a fire is

kept constantly burning, serving as well to cook their food, as to warm both the inmates and the dwelling. The latter, however, it affects in a manner extremely unpleasant to those who are not accustomed to such a process, for there being no chimney, the smoke has to find a passage for itself by the only door-way, or through some crevice in the walls or roof.

In front of each row is an area, about twenty or thirty yards in breadth, bounded by a low stone wall: the intermediate space is well beaten, hard, and dry. This serves as a thrashing floor for such grain as they thrash out with the hand, and as a place to winnow and expose it thoroughly to dry before it is stored in the garners, which also occupy a part of this area, or sometimes of the verandah of each dwelling.

At one end of the village is the well-hardened circle, on which the oxen tread out the larger kind of grain, such as wheat or barley; and at the other end is what may be called their farm yard, in which were several well secured enclosures for their cattle, one or two small stacks of straw, the remainder of the fodder which had been provided for their cattle during the winter months of December, January, and February, the plough and other implements of husbandry, broods of domestic poultry, calves, &c. &c.

A good deal of cultivation was evidently carried on in the vicinity of this village, and even at this early period they had commenced ploughing.

It has before been mentioned that the Burghers keep cows and oxen as well as buffaloes. On this occasion, we observed a large herd of the former grazing on the downs at a short distance, and in the evening, as they drew towards the village, we took the opportunity of making a few inquiries respecting them. They are of a very small breed, but as the only purposes for which the Burgher requires the ox, are to draw a light plough, or to tread out his corn, they are fully equal to their work.

The milk of these cows, though rich and of a fine flavor, is commonly not more in quantity than a fortieth part of what English cows, brought to these mountains, are known to yield. This deficiency, however, is made up by the large quantity which the buffalo yields; and the whole being mixed together, is converted into butter or ghee, in which state it is generally used.

The Burgher is less in stature than the Tuda, of a more slender form, and though straight and well made, under-sized in limb. In complexion, both male and female are some shades lighter than the Tuda; but their features are quite of another cast, and those of their females, though by no means bad, are devoid of that lively transition in expression, which, in the Tuda women, seems to pourtray a perfect freedom of thought, while their men are without that fine manly bearing, so remarkably characteristic of the Tuda tribe. Their

dress much resembles that of the Tuda, consisting of an upper and under garment; but all the men wear a turban or some kind of cloth wrapped round the head; the dress of the women is very different, consisting of a sort of petticoat, tied close under the arms, (which, with a part of the neck, are left bare,) and drawn together again a little above the ancles. These are the only instances of dissimilitude in dress between them and the Tudas. They both puncture the skin about the neck and arms, and males and females wear much the same kind of ornaments, such as rings for the ears and fingers, necklaces, armlets, and girdles. The difference is still so great, however, as immediately to strike the eye, even of a stranger. The Burgher possesses much of the manner and appearance of the Hindu cultivator of Mysore, and his wife, who seldom or never stirs from home, seems rather a domestic slave than the mistress of a family,

A very good understanding exists between these two tribes, the Tuda assuming to himself a superiority which the Burgher has no inclination to dispute; and the former, content with this privilege, willingly yields to the latter the palm of superior civilization and domestic economy; which he would think dearly bought, if at the expense of any portion of his natural liberty, or of his freedom to range, when and where he pleases, over his native mountains.

This indifference on the part of the latter, and the more domestic character of the former, have led to the Burghers being vested with an intermediate authority between the Tuda and the governing party, whoever they may be; and the name of this or that Burgher is still mentioned, who in his day, exercised an authority over them almost paramount.

As the night was drawing in, not without some indications of an approaching storm, the Burghers took their leave, and proceeded towards the village, accompanied by our Tuda guide. The latter had been promised food and lodging in the house of the principal Burgher; for although his host would not eat with him, the Tuda felt no delicacy of this kind, or any hesitation to partake of what the family of the former might prepare for him.

On their way towards the village, I observed two young men of the Tuda tribe, who appeared to have come from some distance, go up to the Burgher, and bow their heads to him, with an inclination of the body, far from ungraceful. The Burgher having laid his hands upon them, they resumed their erect position and proceeded on their journey.

We now retired to our tents, in the immediate front of which we found a large wood fire, which was by no means uncomfortable.

We had arranged for the next day to make a circuit over the mountains in this vicinity, that we might visit

one or two of the morrts. However, as we were about to start, we received a message from some of the inhabitants of the village, begging we would see them righted in an affair, in which one of our followers was concerned.

On enquiry it appeared that the man against whom this accusation was made, was a shrewd, active young Burgher, who had come with us from Oatacamund, and who ventured to shew himself in this village, presuming on the immunity which he supposed the villagers would grant him, in consequence of his being with us. They had done so for the first day or two, but gaining confidence by our frequent communications, they now determined to solicit our arbitration on the subject in question.

The Burghers do not betroth their children at the early age that is common with the Hindus of the plain, though it is usual for parents to enter into engagements for the marriage of their sons and daughters, previous to the young people becoming acquainted with one another. However, it frequently happens that these engagements are not made, or if made, that they are broken; and that the youth seeks a wife, guided only by his own inclinations. In this case, he expresses his wishes to the parents of the girl, and if they approve, he is invited to their house, feasted, and made to pass the night there. In the morning the daughter expresses her sentiments to her parents: if they are unfavorable, it is intimated to the youth that his absence is desired; if favourable, he is invited to remain:

information of the occurrence is sent to his relations, the Parriyam,* or price of the daughter demanded, and if paid, or promised to be paid, the young man receives the Sitanam,† or his bride's portion, takes her to his home, consults the astrologer as to a fortunate day, invites the whole of the relations of both parties, and within what is considered a proper period, the marriage ceremony is performed.

The same freedom, however, that on the following morning is allowed to the female, is also allowed to the youth; and should any change have taken place in his inclinations, he walks away without further ceremony.—This, according to the young man's statement, was now the point at issue. He insisted on having done nothing more than what was warranted by ancient custom:—the opposite party urged, that it was not the first instance of similar conduct on his part, in the same village; that there was much proof to be adduced of the insincerity of his intentions; and that, in other villages, he had an equal reputation for gallantry.

It was not our province to arbitrate between them, and we therefore proceeded on our visit to the morrts.

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* On an average between twenty and twenty-five rupees.

† This, in value, is generally about one half of what has been paid to the bride's relations, but consists of a milch cow or buffalo, female ornaments, and a brazen dish or salver. But the value of the Sitanam, or the amount of the Parriyam, varies of course according to the circumstances of the parties.

Arriving at the first, we were kindly welcomed, the whole of the inmates coming out to receive us, but these at this moment comprehended only the females, boys and girls of the family, the men having gone out on some business, or to follow the herd, which at this season they are often obliged to drive to a great distance for pasture.

The matron of the party enquired after our health, whether we had taken food, whether we would partake of some milk and millet-meal, directed two of the boys to run to the eastern side of the mountain, to see if any of the wild strawberries, or raspberries, or of the hill-gooseberry were yet fit to gather; and concluded her address with the expression of many similar kind thoughts and proffers of hospitable attention.

At first their surprise was so great, that they seemed almost to disbelieve their senses; and as this subsided, they still shewed the greatest eagerness to know who or what we were, how or whence we came, but more than all, by what possible means their language had become familiar to us.

We had brought with us a small tent, servants, and a few supplies, intending to make our mid-day repast somewhere in this neighbourhood; and as we here found ourselves such welcome visitors, we thought we could not do better than pass the noon in the society of these good-natured and kind-hearted people.

Our tent had but just been pitched, and we were still

on the same spot where we had first halted, when a pretty young woman, one of the group sitting around us, and a boy, apparently her brother, jumped up and ran off to meet an old man, whom we had before observed approaching the morrt, carrying a small sack on his shoulder. They assisted to relieve him of his burthen, then crouched down and bowed their heads, so as to bring them in contact with his right foot, which, for this purpose, he projected towards them. They then resumed their former position, and, while in the act of doing so, he laid his hands upon their heads, and gave them his blessing.

It was their father :—he had been to a distant Burgher village, to procure a supply of meal, with which he was now returning home.

Having finished our repast, we took our leave, followed by the good wishes of the whole party, and with repeated solicitations to return at some future period.

At the other morrt we were greeted in the same way ; but evening was fast approaching, and we were many miles from Nanjanaad, whither we were obliged to return to pass the night.

Neither of these morrts differed, in any particular, from those which have been already described ; three or four dwelling huts, the sacred dairy, and the mural inclosure for the herd, were the only structures of which they could boast.

We had been highly delighted with the country through which we passed, though not a little surprised at the total absence of cultivation; and now learned, for the first time, that we had been wandering, for the greater part of the day, within the limits of Mheúr, and that Nanjanaad was the last, or nearly so, of the Burgher villages, or cultivated spots in this direction.

Our path had led us through a variety of scenery, sometimes over mountains, from which we had commanding views of the surrounding country; of Oatacamund and its many white buildings, forming a lively contrast to the general features of the scene; and now and then, as we gained some more than common height, we obtained a sight of the distant plains below.

Occasionally we passed through groves of lofty trees, linked together with a gigantic sort of jessamine, which swung in tasteful festoons between them, adding to the romantic beauty of the scenery, and giving much of the appearance of artificial decoration.

We traversed several valleys, intersected with many a fertilizing stream, offering every inducement to cultivation; and passed frequently over large tracts of marshy ground, covered with the finest pasturage.

No barren rocks or sandy unprofitable plains are here; all is one universal scene of verdure, in its most beauteous and healthful form; which, combined with the advantages of a highly salubrious climate, seems almost to solicit the habitation and industry of man.

But to the greater part of these advantages the Tuda is quite insensible. He feeds his herd, thankfully takes that which nature freely gives, and thinks, or seems to think, it would be sacrilege to urge her to give more.

Some of the inhabitants from each of the morrts which we had visited, came to see us the following day. The accounts they had received from their families, on their return home in the evening, having suggested to them one advantage to which our knowledge of their language might be applied, and which was, to translate into that of their present masters the subjects of some disputes then existing among them. The opportunity was one of much promise, with regard to our desire of becoming better acquainted with their character; and the remainder of this day was passed in listening to their various statements, and in drawing up the following petitions.

They are given here, instead of being thrown into an Appendix, as they seem to unfold many of the peculiarities of these people.

The Petition of Kerswan, Kutan of Murzorr.

I gave my daughter Pilluvāni to wife to Phori* Pinpurz, Kutan of Kororr, about fifteen years ago. She was then seven years of age; and I gave with her a portion of four buffalo kine, two of which were of a superior kind, and their milk drawn only

* Names of the mountains on which they were born.

for sacred purposes. Some seven or eight years subsequent to the above period, Pinpurz and Swalt* Khakhood, Kutan of Pirkorr, came to me, and asked my sanction for Pilluvāni to be wife to the latter, as well as to the former. To this I agreed, and, as is customary, Khakhood presented me a buffalo. About a year subsequent to the latter period, Pinpurz, Khakhood, and Phori Tumbut, Kutan of Kororr, came to me, and begged I would sanction Pilluvāni's being wife to Tumbut also. This I agreed to, and Tumbut presented me a buffalo. After my daughter Pilluvāni had also become the wife of Tumbut, Pinpurz borrowed from him, at different periods, the sum of one hundred and twenty rupees. It is now about a year ago that Pinpurz refused to allow Pilluvāni to be wife either to Khakhood or to Tumbut, and at the same time refused to give them the customary equivalent. These two therefore complained to Mr. ———, who directed that the business should be investigated by a Panchayet,† composed of individuals from the several Norrs. This Panchayet awarded that Pilluvāni was to be wife to Pinpurz Kutan only, but that he was to pay to Tumbut ninety rupees, in adjustment of all demands; and to present to Khakhood eight buffalo kine. To this award, Pinpurz has hitherto refused compliance, although he will not allow Pilluvāni to be wife to any one but himself; and he has now complained to the ———. The conduct of this Pinpurz is so infamous, that I will not allow my daughter Pilluvāni to be wife to him any longer. I stated this my determination to the Panchayet, but was then overruled by them. I now reclaim my daughter, and petition that she may be returned to me.

I have witnesses to prove the truth of the whole of the above statements.

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* Names of the mountains on which they were born.

† Punchayet, a committee of five arbitrators.

THE PETITION OF PHAIRM PHONKORR, KUTAN OF PIRKORR.

My mother had three husbands, Tedidi, Tērdevan, and Kirjiav. To these three husbands she bore two children, myself and my sister, and died. One of her husbands, Tedidi, also died. The other two husbands, Tērdevan and Kirjiav, took to themselves other wives; and I then claimed, on my own part, and on the part of my sister, our one-third of the whole property of our mother and of her first husband, and which one-third was to be equally divided between my sister and myself, This my claim is according to laws well known among us, regarding the division of property; and Tērdevan is willing to grant it, but Kirjiav, contrary to all precedent in such cases, refuses to do so. I therefore, &c. &c. &c.

This plurality of husbands will be the subject of farther remarks in another part of this paper. At present it may suffice to say, that it is lawful for a woman to have not only two or three husbands, but also as many cecisbeos.

On our return to Oatacamund, we made a slight detour, in order to visit the cemetery and place of funeral sacrifice of one of the families of the Tudas.

It was a pretty green spot, partially enclosed with a low stone wall, situated on the confines of a thick and extensive wood, which sheltered it on one side, while on the others it was secluded from general view by contiguous and lofty ranges of hills.

It may have been owing to the peculiar train of ideas, to which a visit to such a place will sometimes give rise,

aid our imperfect knowledge of the rites that were here performed, that a more than common gloom hung over us, heightened no doubt by the silence, almost breathless, that pervaded this sequestered vale.

At one extremity of the green was a single hut, and near to it, a strongly walled area sufficiently spacious to contain a large herd. At the opposite extremity were seven posts, in a line one with another, with a space between them of about ten or eleven feet, and all around were strewed the bones and horns of buffaloes; the bones were principally those of the head, having the horns still adhering to them.

From the green, our guide conducted us by an almost impervious path, to a recess in the adjoining wood, the place appropriated for raising the funeral pile. At a short distance lay a decayed bier, and from among the ashes and charcoal which formed a little heap in the centre, we picked up several human bones which had passed through the fire.

It was noon day, but the number, and the ample foliage of the trees, almost entirely excluded the light, so that we had but an imperfect view of objects, and while we were still contemplating the black and deadened appearance of those nearest to us, a chorus of voices, solemn and mournful, and then a rush, as of a multitude forcing their way through the wood, engrossed our whole attention.

Nothing that could explain this noise presented itself to our view, and on turning to our guide for information, we found, to our surprise, that he had left us. He had run back to the green on the first sound of the voices, and, as we returned thither, came to meet us, protesting that he had not been aware of what was about to take place; that the cemetery was that of a family who resided in another part of the hills; and that he had understood but yesterday that the funeral was to be postponed till the next day. We had no reason to regret his misunderstanding.

A large concourse of Tudas, both male and female, had assembled. They were still in procession, moving towards the centre of the green, and on a bier formed of green herbs* and the boughs of trees, lay the deceased, dressed in a new garment and mantle, and having on the ornaments he had worn in life. Immediately following came the mourners, male and female, chanting the lament, and after these a throng of people, carrying bundles of wood,† small sacks of grain, newly-made butter in cups formed of leaves, or pots of milk, in different states of preparation, and such few utensils as are required by so simple a people in the cookery of a meal, even for

* For several days the body is covered with herbs, which tend to preserve it from decomposition.

† A kind called Kiyars, of which only the funeral pile may be constructed.

a large multitude. At one corner of the green, we observed, issuing from the adjoining wood, and goaded on by ten or twelve athletic Tudas, a herd of buffaloes, the intended victims of sacrifice, which were driven to the Tu-el,* and there for the present confined.

The bier was now placed on a rising ground in the centre of the green, when the friends and relations taking up a little earth, sprinkled it on the body with much ceremony, and seating themselves around it, continued their lamentations. The rest of the assembly dispersed, some to rear the pile, others to prepare the subsequent repast, while the remainder collecting in groups, entered into converse, seemingly unconnected with the passing scene.

At a short distance, crowning the summit of a mountain which overlooked this vale of sorrow, sat some twelve or fifteen Cohatars, with attenuated forms, unseemly garb, and hair loose flowing in the wind, looking like harpies waiting the moment whereon to gorge themselves with their destined prey, rather than any thing allied to humanity.

Three or four other Tudas arrived about this time, and going up to the corpse, sprinkled a little earth upon it, bent forward, and making the salutation before described, threw themselves upon it.

The sacrifice now commenced, but as almost the same

* The area or Byre before mentioned.

ceremony will be described when we come to speak of the performance of the obsequies, it may suffice at present to observe, that the animals were forced into a circle around the body, and there slain; and as each of the victims fell, the deceased was addressed by the party sacrificing, who, mentioning the name of the animal, said they had sent her* to accompany him.

After the sacrifice, a middle-aged man, the brother of the deceased, cut off two or three locks of hair from about the temples; when the body was conveyed to the recess in the wood, taken from off the bier and placed on the pile, the feet to the east, the face downwards, and without any of the dress or ornaments being removed. The relations and friends now threw over it handfuls of parched grain of various descriptions, and of coarse sugar; other logs of wood being then heaped over the whole, the pile was ignited, in the first instance, by the person who had cut off the locks of hair, and then by the other attendants, who afterwards surrounding the pile, continued their exertions to accomplish the speedy consumption of the body.

This did not occupy much time. The wood quickly blazed up, and sent forth a column of smoke that, from the thickness of the foliage and density of the atmosphere, could not find an easy vent, but spread itself in a cloud

* These were all milch buffaloes, which is generally the case.

immediately above us, and quite shut out all light except that which proceeded from the pile. It was a gloomy spectacle. The almost naked forms of the funeral assistants, for they had previously thrown off their mantles—their anxiety, and their energy, in encouraging the flame—their now darkling and savage countenances—the sickening odour from the pile—the yells and cries of the Cohatars, dragging away the offerings * of the sacrifice—and the distant moan of the females—gave to the whole an appearance quite unearthly.

During the continuance of this ceremony, and that which took place on the green, the relations of the deceased kept their heads covered, by drawing their mantles over them; a variation of costume, with them, expressive of sorrow and mourning.

Some water was now thrown on the pile, and the relations carefully examining the ashes, selected from them two or three pieces of the scull bone, and such of the gold and silver ornaments as they could find, and tying them up with the locks of hair, in the remnant of an old mantle, the whole of the party returned to the green.

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* The Cohatars allow from a quarter to half a rupee for each buffaloe.

CHAPTER III.

THE month of April was drawing to a close, the south-west had begun to indicate the approach of the monsoon, and dense dark clouds collecting about the peaks of Mheúr, emitted occasionally, as they passed over us, copious and heavy showers.

We had arranged, however, for another tour previous to the period at which the heavy rains usually set in, and proceeding in the first instance towards the ruins of a fortress, lying north-west of Oatacamund, we soon came in view of the morrt of Meyni,* the scenery of which is beautiful and picturesque in the extreme. It is situated on a gentle slope, near the foot of a range of hills, and just below a graceful opening, through which dark grey mountains appear in the distance, rising up, as it would seem, from the very centre of the earth. At the moment of our approach, the mild rays of a morning sun were fast dispelling the silvery clouds that had collected about the summits of the mountains, gradually opening

* Commonly called Mahneymund.

them to view, in all the splendid variety of tint, and shadowy magnificence.

The morrt was uninhabited, and fast falling into decay. It is the property of one of the principal men among the Tudas, who, in addition to this, has two others, in different parts of the Naad, at either of which he and his family occasionally reside; but this he has quite forsaken, on account of a public road now running close under it.

As we should have to spend some time in viewing the beauties of this delightful spot, we determined to take our breakfast here, and the morning being cold and the south-west wind very bleak, we gladly availed ourselves of the shelter from the wind which a little wood afforded, while at the same time we were fully exposed to the rising sun.

Winding round the eastern extremity of this range of hills, we proceeded along their base in a direction north-west, passing on our left another morrt, around which were straying a numerous herd of buffaloes, that had just been turned out to graze; thence we proceeded through Tuduguli, and one or two other villages inhabited by Burghers.

These villages were small, consisting of one or two rows of ten or twelve houses each, but from the number both of women and healthy looking children, they had every appearance of possessing a dense population. The men

were all in the fields, as the plough was now everywhere at work, and we here observed a custom which seemed, I thought, to throw some light on the subject of proprietory right in the soil.

A family of the Burghers had assembled, the head of which was about to commence ploughing. With them were two or three Curumbars, one of whom had set up a stone in the centre of the spot on which they were standing, and decorating it with wild flowers, prostrated himself to it, offered incense, and sacrificed a goat, which had been brought there for this purpose by the Burghers. He then took the guidance of the plough, and having ploughed some ten or twelve paces, gave it over, possessed himself of the head of the sacrificed animal, and left the Burgher to prosecute his labours.

We were informed that something similar to this ceremony also takes place when they are going to sow, and likewise when they are going to reap; the Curumbar sowing the first handful, leaves the Burgher to go on with the remainder, and reaping the first sheaf, delivers it with the sickle to him, to accomplish the remainder of the task.

On the latter occasion, the Curumbar is allowed to take as much of the new crop as he likes to carry away, but the grain contained in the sheaf which he reaped, is that day reduced to meal, made into cakes, and being offered as a first-fruit oblation, is, together with the remainder of the sacrificed animal, partaken of by the

Burgher and the whole of his family, as the meat of a federal offering and sacrifice.

At harvest home, or when the whole of the grain has been gathered in, the Curumbar receives his dues, or his proportion of the produce, consisting, on an average, of about one sixtieth part of the whole.

It was two o'clock before we arrived at Mullaycota, the ruined fortress before mentioned, for though the distance we had come was not great, the road was very rugged, and in some parts presented considerable difficulties.

This fort occupies the north-east extremity of a ridge of hills; its figure is that of an irregular square, the diameter of which does not exceed three hundred yards. The walls are built of rude stone, and of a reddish sort of earth, which seems to have formed a very good cement. Including the parapet, they rise to between twelve and fifteen feet above the surrounding level, and in several parts, project out in the shape of semi towers; but the whole is now so completely overgrown with brambles and other brushwood, that, without much labour, it is difficult to form a correct notion of its original shape. It is, however, surrounded by a dry ditch, fearfully deep in some parts, and generally not less than sixty feet, with a breadth at the surface of about thirty, but gradually decreasing towards the bottom. It has never had more than one entrance, of dimensions sufficient to admit a horseman, and that by a passage leading through one

of the semi towers, approached by a causeway little more than two feet wide, and in one of the deepest parts of the ditch. In its day, it must have been a place of some strength, for the extremity of the ridge on which it stands forms on three sides precipitous descents into the valley, so that it can only be approached from the summit of the ridge, in which direction much pains have been taken to cut off the communication, and to make the ditch as formidable a barrier as possible.

To the south-east of the fort are hills of much greater elevation, on which are the ruins of two watch towers, commanding, in fine weather, most extensive views, but they are very generally enveloped in mist and clouds.

To the left, as we approached the causeway, is a dilapidated temple, dedicated to Buswa.* It is divided into two apartments, one open in front, the other enclosed, having in the centre of the cross wall a doorway that leads into the sanctuary of Buswa and his companions, three Ganesas† and a Hanumah.† This community, though but poorly housed, command from their silent retreat the respect and obedience of most of the Burgher tribe, and an itinerant official was awaiting our departure, to anoint them, and replace with others their already faded garlands and chaplets of the wild flowers, sacred to each of these worthies. We had often seen the same mute

* The Bull, the vehicle of Siva. † Hindu deities.

personages, or their antitypes, occupying very conspicuous seats under lofty houses, the recollection of which, and the desolate appearance of their present humble dwelling, naturally gave rise to a number of serious reflections.

This fortress was latterly possessed by Tippoo Sultan, by whom, it is said, the two Speculii were constructed, having in each a small piece of ordnance, for the purpose of giving the alarm in case of the approach of any hostile force from the Nellialam country. At this period the fort was called Hussain Abad, had a small garrison of sixty or seventy sepoys, and was commanded by Killidah, named Syyud Búdan. It appears that it was considered only as an outpost, and was relieved every two months from Danaikenkota, a fortified town, which is situated at the eastern base of the mountains on the Mysore side, which was then called Sharoff Abad.

We proceeded to Sholoor, a large Burgher village, about two miles to the north-west of Mullaycota, and thence, through many pretty valleys, to the Hutty or hamlet of Pentkāl, or, as it is commonly called, Bellikull, where we intended to pass the night.

This hamlet is little more than eight miles from Oatacamund. The road which leads to it is afterwards carried down to a village, (or rather to what may once have been one,) called Shegoor, at the base of the mountains, and thence for two-and-twenty miles through a deep forest,

extremely insalubrious, and infested with almost every species of wild animal, but particularly the wild elephant. This, indeed, is the character, at particular seasons, of all the passes that lead to this seat of health; but this of Shegoor is the worst, and several instances have proved that to sleep in this pass but for a night is death.

Bellikull is of less elevation, by some thousand feet, than Oatacamund. Its temperature is milder, and at no season is it visited by the sharp frosts which, in the higher lands, nip the more tender plants and vegetables. A resident at Oatacamund has a garden here, in which, though it is but poorly attended to, vegetables and fruits of almost every kind flourish in great luxuriance.

You have hence on one side a fine view of the Mysore country, and on the other, of the rising mountains, where as the eye rests on them, you gradually discover the numerous patches of varied cultivation, which surround the hamlets and cottages of the Burghers.

Our path now lay across the several chains of mountains which skirt the higher lands of the Neilgherries to the north, and from these mountains you have not only extensive and interesting views of the Mysore, but prospects that are ever varying.

At first all below appears a sea of soft and feathery down; the first beams of the rising sun quickly change the scene—cloud rolls over cloud, and each flying off to the mountain top soon become invisible; valleys and

plains are partially opened to view, and, as the sun attains its meridian height, a whole expanse of rivers, forests, villages, and fertile fields, lays wide before you.

After traversing this uneven path for nearly the whole of the day, sometimes through valleys, or in the deep ravine, and at other times over the mountain's summit, we arrived at Con-oge, a Tĕr-ir-i, or sacred place of the Tudas, near to which are also three of their morrts.

After having taken some refreshment, we walked to one of the morrts, which was beautifully situated in the bosom of a wood. Here we observed several broods of the wild cock and hen, and several of the no less beautiful squirrel of Malabar, skipping from branch to branch with all the ease and airiness of the feathered tribe. Evidently unmolested, and familiarized to the sight of man, these sylvan habitants were in no way alarmed at our approach, though some other inhabitants of this seclusion did not seem to think us such welcome visitors. These were a number of large black apes, which kept up a continual rustling among the trees, and every now and then projecting, from below the foliage, their grey-bearded visages, chattered, apparently surprised at our intrusion.

What in particular, however, drew our attention, was a woman of a remarkably fine figure, with an infant at her breast, which, as we were informed, was a female. It was so enveloped in her mantle, as not to be in the least visible, and aware of their prejudice, in not wish-

ing any one to behold their infants till of a certain age, we expressed no desire to see it.

After night-fall, the scenery around us was grand beyond description. Much of the grass, fern, and heather, being frost bitten and withered, the Tudas had taken this opportunity, before the setting-in of the rains, to fire it; and many of the ridges of mountains now presented an undulating and apparently endless line of flame.

We were much disappointed the next morning, to learn that the Tĕriri was unoccupied, although its being so, afforded us, perhaps, a better opportunity of examining it.

They have no fewer than five of these sacred groves in different parts of the hills; each of them belongs to and is supported by particular families of the lay class.

A priest and his attendant are nominated to each from among the Tĕrallis or Paikeis, they only, as before mentioned, being competent to hold these offices. The former is called a Pōl-aul, the latter a Capil-aul, and the acceptance of the office of either must be, on their parts, entirely voluntary.

A Paiki having consented to accept the office of Pōl-aul, and the suffrages being obtained of the whole of that class, resident within the limits to which the Tĕriri more immediately belongs, he throws off all his garments, as though, by thus denuding himself, he at the same time threw off all his worldly affections, and proceeding to some

forest, which has before been named as the place for the performance of his austerities, dives into its darkest parts, and seeks out a spot, untrodden by human feet, in the vicinity of a pure stream, unpolluted by human touch. He then peels off some of the bark of the sacred Tiurr, and soaking it in water, compresses a liquid from it, of which he swallows a portion, and daubing himself over with the remainder, bathes in the stream. This rite he performs three or four times each day. In the evening he partakes of a little of the parched grain, or such like hard fare as he has brought with him, and in a state of nudity lies down to rest, exposed to every inclemency of the weather.

On the eighth day of his purification, a black garment is brought to him, in texture like the coarsest sackcloth, four cubits in length and about one and a half in breadth, and this he fastens round his waist. He is now no longer addressed by his former name, but by that of Pōl-aul, and the whole of the Tudas of the district assembling, escort him to the Tĕriri.

He is bound to lead a life of celibacy, and though one in the married state may accept this office, he must not, after his purification, see or converse with any of his family; but entirely divesting himself of all worldly thoughts, dedicate the whole of his time to the contemplation of the Deity. No other Tuda will now presume to touch, or even to approach within ten or twelve paces of him; and should they see him, on any occasion of his

leaving the precincts of the Tĕriri, they flee from him, or abasing their eyes, endeavour to pass without seeming to observe him. Should he on such occasions call to them, they immediately obey, approaching with every respect, and saluting him, by bringing up the hand, and bending the body forwards, in the manner before described.

The appointment of a Capil-aul,* or the Pōl-aul's† assistant, is conducted in much the same manner, but his purification lasts only two days, and he is afterwards, in addition to the black garment, which he also puts on, allowed to wear the mantle or the same kind of clothing as previous to his induction.

He may also, if his state of purification is in no way impugned, pass from this office to that of a dairyman to a Kūta, or lay family, which, as is often the case, may have among its herd many that are dedicated to sacred purposes, and which therefore must not be milked by one of the Tuda class. This dairyman is called the Ur-ā-li, and lives quite separate from the others of the morrt. The purification of a Kūta dairyman is much lighter than that of a Capil-aul or Ur-ā-li, and consists in his bathing and rubbing himself seven different times with the juice expressed from the leaves of seven different

* This word is pronounced either Capel, or Cavel, *i. e.* to guard; and Aul, a man; the guardian or warder of the fane, its herd, &c. &c.

† From Pol, milk; and Aul, a man; both are terms of Tamil origin.

trees, at the same time swallowing a little of each, and putting on a fillet or girdle, made of shreds from the cast-off garment of a Pōl-aul.

A bell, which is generally deposited in some niche within the temple, is the only object to which they pay any reverence. To this, they pour out libations of milk, but merely as to a sacred implement. They do not sacrifice, or offer incense, or make any oblations to it, significant of its having, in their estimation, any latent or mystic properties.

To each Tĕriri is attached a herd of milch buffaloes, part of which are sacred, and from which the milk is never drawn, the whole being allowed to go to the calves. One among these sacred animals is the chief. Should it die, its calf, if a female one, succeeds to its office. Should it have no female calf, the bell before mentioned is attached to the neck of one of the other sacred ones, and being allowed to remain so during that day, a legal succession is considered to be effected.

In the morning the Pōl-aul milks one portion of the herd, carries the milk into the temple, laves the bell with a small portion of it, and of such of it as he or his attendant may not require, he makes butter and ghee.

The Capil-aul takes the herd out to graze, brings in water and fire-wood for the use of the Pōl-aul, and performs any other such menial offices. They each occupy

separate huts, nor is the former allowed to eat with the Pōl-aul, or in any way to associate with him; his business being, in every respect, that of an attendant or menial to the latter. Neither of them are bound to remain in these offices for any specified period, but may quit whenever they choose. They cannot resume them, however, without going through the same austerities.

Nor is the Pōl-aul, while in this office, allowed to accumulate wealth, or to benefit by it in a pecuniary way, either himself or his family. It would be thought sacrilege to do so; and whatever he may receive or accumulate beyond what is necessary for the supply of his own and his attendant's immediate wants, must be appropriated to the benefit of the Tĕriri, by the purchase of other buffaloes, to increase the number of the herd.

The Tudas themselves can give no account of the institution of these Tĕriries, or of the office of Pōl-aul, &c. &c. They say that they believe them to be of divine origin, and that they think this enough for them to know.

We had now approached the confines of the wood in which was the Tĕriri. Most of the Tudas had lagged behind, two men and a boy only having accompanied us. Some of the women and female children had also followed at our first starting, but they were sent back, and not allowed to approach so near even as to the borders of the wood. After proceeding for some distance under cover

of the trees, we came to a hut, which we understood to be the usual residence of the Capil-aul, near to which were the remains of one or two other dilapidated buildings, and the common inclosure for the herd; and a little further on, after passing through a sort of labyrinth, we came to the temple. This is the one before alluded to, as being dedicated to Truth. There is not however any representation or idol, but the temple, or the place, being considered most sacred, the Tudas affirm that they would not for a moment hesitate to believe whatever declaration was seriously made there by any of their tribe.

This temple is of a conical form, the thatch very neatly put on, and surmounted at the top with a stone about a foot in diameter. The walls, door-way, interior, &c., are much the same as those of one of their sacred dairies, but the space within is considerably less. There are three or four bells in this temple, to which libations of milk are occasionally made; but excepting these, there is nothing else, either sacred or profane; and neither here, in their sacred dairies, nor in any other place appropriated to sacred purposes, is there the semblance even of an altar.

On leaving it, I remarked that the Tudas remained behind, and on looking towards them from among the trees, observed that the two old men were in prayer, standing in front of the temple, with the right hand up to the face, in the manner before described; but what particularly attracted my attention was, that they were not

addressing themselves to the temple, but to the heavens. They soon after rejoined us, and by the time we had regained our tents, nearly the whole of the inhabitants of the three morrts had assembled around us. Among them was the mother with her female infant, and some of the Tudas remarking on the notice we paid her on this as well as on the former occasion, we thought it a good opportunity to mention what we had heard respecting infanticide among them. Taking three or four of the seniors aside, we told them that the apparent fondness of the mother to her infant had drawn our attention, and that it seemed very much at variance with what we had heard respecting their regard for their female children. They told us that infanticide certainly had existed among them, but that it was now discontinued.

Having spent some hours in conversation with them, and the other Tudas, we proceeded to Wārchi or U-Yal Hutty, and thence to Kūkal, a Burgher village, where we were to pass the night.

U-Yal Hutty, or the Hamlet of the Cataract, is situated near a fall of water, which we conjectured to be between sixty and seventy feet from the part whence it is first projected to the bottom, where it forms a basin. Our road to it led through a valley which separates it and Kūkal from the range of mountains on which Con-oge stands, and which is so deep and of so much milder a temperature, that many fruits which will not

On Stone by L. Haghe

from a drawing by Cap.t M.c Cundy

THE MISSIONARY HOUSE at DIMHUTTY in the NEILGHERRY MOUNTAINS.

thrive on the adjacent mountains, such as the citron, lime, orange, &c. &c., here grow spontaneously: from the abundance of the latter, the English call this the Orange valley.

As we reached Kūkal, a thunder-storm came on, and we were glad to shelter ourselves for a time in one of the little verandahs, such as those of the village of Nanjanaad. This one, however, happened to belong to a house occupied by a Brahman from the low country, who was employed by the collector to teach the Burgher boys of the village the Carnataca and Tamil languages; and the place of our refuge, though not of space sufficient to contain a dozen boys, was his school-room. Luckily for us it was a holiday, and we were therefore made welcome to the whole of the room.

The good effects of this little institution were very manifest. Many of the boys could not only read and write the Tamil and Carnataca languages, but they displayed a capacity and aptness very superior to that of their less learned fellows; and already they seemed to think that manual labour might not perhaps be the only work they should through life be called upon to perform.

In our conversation with the Tudas about Con-oge, I had started this subject of education; and though, from their state of extreme ignorance, it was at first difficult to make them comprehend of what use it could be to their children, either male or female, they eventually thought otherwise, and promised, if I would procure them a school-

master, they would erect a dwelling for him, and that he should teach, not only their children, but themselves and their wives also.

We had not returned to Oatacamund many days, when we were visited by Pinpurz Kūtan, the defendant in the first of the suits before mentioned. It appeared that, although our interpretations of their statement had in no way benefitted the complainants, from the circumstance of the officer to whom they were to be given being absent on duty in the plains, they had not thought it necessary any longer to defer to the decision of the civil authorities, but commenced to act, according to what, in their minds, that decision must be.

A large party of them had gone to the morrt in which Pinpurz was then residing, and having ascertained that he was from home, drove off his herd, and forcibly took away his wife, leaving an infant son, their only surviving child, and two or three old kine, to indicate who had been the spoilers.

The unfortunate Pinpurz, on his return home, soon recognized who had visited the morrt, and with the child in his arms, proceeded immediately to the morrt of his father-in-law, in the hope of being able to induce some kindly consideration, if not on his own account, yet on that of the infant. He was, however, unsuccessful, and when he came to us, grief at what had already occurred, and the drooping state of the infant, from the want of its proper nourishment, had so affected him, that he was almost

wild. Such a moment was a perilous one among a people so uncivilized, and possessed of strong feelings. "I will flee the mountains," he exclaimed, "and seek refuge among those of my race who have absconded to the plains, —but the boy!—he is dying!"—and again he would relapse into gloomy despondency. It was perhaps lucky that it was a boy, for in the alternate gloom, and sudden flashes of passion, depictured in the countenance of the father, the demon of infanticide seemed to urge her horrid rite, and had the infant been of the other sex, might have worked her will long before any of the circumstances came to our knowledge.

This act of violence on the part of the complainants, was too gross to require minute investigation at the moment; facts spoke out, and authority was soon obtained, to enforce restitution, first of the wife, and then of the herd. We were present when the wife returned, and received again her child from the arms of its father. She told us that her father and seven or eight others came to the morrt while Pinpurz was absent, and while some of them drove away the herd, which was grazing at a short distance, others, among whom was her father, desired her to leave the infant on the ground, and to follow them. She refused for a long time to do so, when her father stepped out, and threatened to carry her. To avoid being touched by her father,* she was obliged to obey, and in

* The nature of the relationship will afterwards appear. He was one of the husbands of her mother.

the centre of a small circle which they formed around her, she was escorted to her father's morrt.

Near relations of different sexes consider it pollution if even their garments should touch, and the horror which this young woman expressed, for she was still young and pretty, at the recollection of her father's attempting to seize her, and several other circumstances connected with her return to her husband, gave to the pair a considerable degree of interest, and left on our minds an impression in their favour, very different to that which the statements of the opposite party had made.

The herd, however, was still to be recovered, for without it they were deprived of their principal means of sustenance. The abundance and richness of their buffaloe milk would have enabled them to make cheese, and therefore to supply themselves with a store of one kind of food in cases of experiencing any such calamity as the present; but this none of them seem to have ever thought of having recourse to; and as the grain which they receive from the other tribes, as well as the wild roots and fruits which they collect, form only supplemental parts of their diet, when deprived of their kine, they are deprived of their staple article of sustenance. The herd, however, as before mentioned, was eventually recovered, and the gratitude of this now happy pair shewed itself on several occasions. On one of these, Pinpurz gave us the whole of his history, a summary of which will be found in the sequel.

CHAPTER IV.

THE heavy rains had now set in, and to escape some of the unpleasantness of the wet season, we left Oatacamund, and fixed our head quarters at Cotagherry, or rather at Dimhutty.

It has been before mentioned, that every hill or mountain's side occupied by Cohatars is called Cotagherry. At a short distance from this Cotagherry is a lower hill, on which there is a Burgher hutty or hamlet, named Dimhutty. In the neighbourhood of these two villages Europeans first fixed their residence, before the superior advantages of the more elevated parts of the mountains had been fully ascertained.

The lofty range, of which Dodabetta forms the apex, shelters this portion of the hills from the extreme violence of the south-western monsoon, and the dense and heavy clouds which at this season constantly hover around it, break into smaller masses ere they advance farther to the east, and the rain they bring, though heavy, is seldom of long duration. The temperature also is milder here than

at Oatacamund, and the scenery, though less grand, possesses still many beauties. Graceful curvatures unite the swelling knolls, crowning the summits of which are seen the Burgher's simple dwellings; while to their very eaves, stretching up the acclivity, are varied fields of barley, wheat, or mustard seed, or of the beautiful kirie, waving its purple and golden tops to and fro with every breeze. The season changes; instead of the wheat and barley, appear the deep-green koralee, the drooping shamie, or the gorgeous poppy, sometimes separate, sometimes intermixed, and growing together.

Almost every part in this vicinity admitting of easy cultivation, the different classes of the Burghers and the Cohatars have pretty generally availed themselves of it, and contrasted with the grandeur of the surrounding perspective, Cotagherry and its neighbourhood presents, on the whole, a lively and interesting scene.

The Cohatar villages or houses differ but little from those of the Burgher, except that they are not generally so neat nor so clean. In every one of the former there are two buildings, which are appropriated to sacred purposes. They are of rude construction, being little more than pent-roof sheds, thatched with grass, open at one end, and surrounded with a low wall of stone. One of these buildings is dedicated to a god, whom they call Camataraya; the other to the Sacti, or goddess. In neither, however, is there any image or symbol. On one

of the posts supporting the roof are nailed two plates of silver, about four fingers in breadth, which seem to be a sort of palladium; and are, I have no doubt, considered to mark the dwelling-place of the Deus-lŏci, or village god. This opinion is strongly corroborated by the circumstance, that this pillar in particular can only be made of a sacred kind of wood, but we could not elicit from the Cohatars that, in their estimation, it possessed any peculiar sanctity, and all that they would allow was, that they considered the silver plates a necessary appendage to the temple.

Vows and offerings are made in these temples, and about the month of March a general festival is held, which lasts from the new moon to the full, and when all the offerings that had been vowed are collected.

Among these people also, the distinction exists of some families only being competent to perform the priestly office; on the occasion of this festival, the man who has been nominated to it collects the whole of the vowed offerings, which at present generally consist in money; each family of the village contributes a quarter of a rupee, or as much as their means will allow them to give.

With this money he procures, generally from the low country, different kinds of grain, sugar, and two or three other articles, and exhibiting the whole in front of the temple, prostrates himself towards it. This rite performed, the different articles are delivered over in various propor-

tions to others of the priestly caste, who prepare and dress them for food. The whole is now again offered in front of the temple, when the officiator makes a short prayer, for prosperity to the community during the ensuing year; and a large pit being dug, it is lined with leaves, the dressed food put into it, mixed up together, and distributed in portions to the whole of the village, or to any other persons who are present and who like to partake of it with them. Of the latter occurrence, however, there is little chance, for none will eat with them but Cohatars, and as the same festival is going on in each village at the same time, they are not likely to have any visitors. In the evening a large bonfire is made, around which the whole join in a dance, and which generally lasts till towards midnight.

The same scene takes place on the next and the following days, until the moon is at her full, and during the whole of this period all labour is suspended. On the day of the full moon, after the whole have partaken of the feast, the blacksmith and the gold and silversmith, constructing separately a forge and furnace within the temple, each makes something in the way of his avocation,—the blacksmith a chopper or axe, the silversmith a ring or other kind of ornament.

All the pottery that these people use, and a great deal also of that which is used by the other tribes, is made by the Cohatar women; this being considered quite a female

avocation. Many of the men have some notion of carpentery, and both men and women employ themselves in basket-making. There are also in each village two or three families of musicians; indeed, the little of the several arts known among them seems to belong to particular families, and it is the women of some of the families only who are potters.

The two smiths, however, are considered their principal artisans, and rank high among them, according to their several degrees of cunning and ability in their art; and this practice of each one exhibiting his art in the temple of their god, was, they informed us, to propitiate his kindly influence for the ensuing year. In the evening the dance and gambols round the fire recommence, and on this occasion generally continue till day-break.

The men sometimes tie their hair in a knot at the back of the head, like the common people of Malabar, but it is more frequently, like that of their females, allowed to hang loose, and to become matted and discoloured.

They are not, like the Hindus, in any way subject to defilements from attending a funeral, touching a dead body, birth, &c. &c. They perform a marriage ceremony, but it is subsequent to the union, and an observance of the rules which have already been mentioned, as prevailing among the Burghers, is considered by them as the acmé of ceremonial decency. They seem, indeed, to have

taken up many customs from the Burghers. The dress and ornaments, both of the men and women, are the same, except that the former wear no turban or covering to the head, and that every thing about them is much less cleanly.

Although they keep many cows and female buffaloes, they never milk them, nor does milk form any part of their diet. When they use butter or ghee, and which is only on particular occasions, they purchase it from some of their neighbours. Their principal avocation is husbandry, in which they are greatly assisted by their women, but in this also they closely copy the Burghers, taking from them the times for ploughing, sowing, &c. Every Cohatar village has belonging to it a circle of Burgher hamlets or villages, from which they claim at periodical seasons the payment in kind of certain fees or dues; and for which they in return furnish the Burghers with, or rather make for them (the latter supplying the material) their implements of woodcraft and husbandry, the principal part of their pottery, and such basket work as they require; assist them occasionally in gathering in their harvest, and attend with their pipe and tabor on their funerals, marriages, &c. &c. These fees are generally paid in a certain quantity of whatever grain the Burgher has cultivated, for each plough of land, besides incidental dues on marriages, &c. &c. From the Tuda and other tribes, they also receive assistance, either in

money or in kind, but this is in direct return for any services which they may perform.

As just now mentioned, they are divided into two classes, and the man who is nominated as the officiator at the festival, which, excepting the general charge of the temples, seems to be the only office he has to perform, is, among themselves, considered not only as their priest, but as their chief or head, and is exempt from all calls for the performance of manual labour. He also receives from each family, when they gather in the grain, two measures, or about a quarter of a bushel, of whatever kinds they may have cultivated. This however is the only distinction among them, all the others of both classes labour alike.

Barley and one or two other kinds of meal, mixed up with water, the grain being parched before it is ground, form the common food of these people; but they are particularly fond of flesh of almost every description, nor do they care in what manner life has become extinct in the animal. What the tiger or wild dog has left of his prey, is, to them, an acceptable repast. They are known, like vultures, to follow a drove of bullocks bringing up supplies from the low country, calculating to a nicety that such as they have marked will die before they have proceeded many miles further up the mountains. The dead animal is of no value to the merchant or drover, and the Cohatars are therefore allowed to take possession of it.

On one occasion, when many miles from any of the

Cohatar villages, we observed, within a copse at a short distance, a group of Cohatars, men, women, and children, sitting round a fire, from which the little smoke that was still rising first attracted our attention. They had taken possession of a dead bullock, made their repast on it, cut up and soddened the remainder, which was suspended to each end of little poles, and with some of which one or two of the party were already preparing to depart. At a short distance lay the hide, carefully rolled up, and around them the horns, bones, feet, and such parts as they thought not worth the carriage. On enquiry we ascertained that some merchants, who were taking up supplies to Oatacamund, had halted on this spot the preceding evening, when one of the bullocks had died; and on their leaving the ground that morning, it had been taken possession of by the Cohatars of a village near which the merchants had encamped the night before.

The Cohatars always attend the funerals and obsequies of the Tudas, &c., receive from them the carcases of the buffaloes that are offered in sacrifice, allowing from a half to a quarter of a rupee for some; and others they receive in return for the assistance they afford on these occasions, or for services which they may have performed for the family of the deceased.

If they cannot supply themselves with flesh by any of these means, they kill some of their own herd, or purchase for that purpose from the other tribes. The hides of these

animals, which they carefully prepare, are the source of much profit to them. Those of the buffalo being considered superior to the hides of the low country, they are eagerly sought after by the dealers in this article. From these profits, and the sale of their mustard seed, they pay the trifling claims upon them by the Sircar, keeping all their other grain, except the little with which they supply the Tudas, for their own consumption.

These people burn their dead, collect the bones on the following day, and, burying them in a hole, mark the spot where they have done so. This they do in order to the performance of the obsequies. These are however sometimes neglected, and they are generally delayed for a considerable time, or till some person of a little wealth dies, or till the number of the deceased so increase, that the survivors, by putting their shares together, are able to defray the expence attending their performance. This delay may be for a period of twelve or fifteen years. On the night of the first Monday after the first new moon in the month of March, all the friends of the deceased assemble, and, preceded by music, go to the place of burning. Each takes up the bones of his own family, wraps them in a piece of new cloth, and placing them on a bier, thence proceeds to the cemetery.* Here separate piles are made, and the bones consumed to ashes. The

* Every Giri has a separate burning place and cemetery of its own.

next morning the manes of the deceased are honored with a sacrifice of buffaloes, the flesh of which is afterwards dressed with different kinds of grain, ghee, &c., on which the whole of the village regale themselves, and in the evening return to their homes.

We had now an excellent opportunity for visiting the whole of the eastern range of the mountains, or that division of them denominated by the Tudas, Pirkorr. We therefore set out, intending, after we had inspected the ruins of a fortress, which we understood to be in our projected route, to descend to the parts inhabited by the Curumbars; and thencè, making a circuit north-east, to examine a grove of trees crowning the summit of a mountain, which, from its height and insular situation, is to be seen from a great distance; and also a very conspicuous hill of a conical form, dedicated to the god Runga.

After descending about a thousand feet, we came to a village called Bellike, and as we approached it passed over a low hill, on which were several monuments, not very dissimilar to the cairns that have been mentioned. Some of these monuments had evidently been erected many years, but some were still unfinished, and a new grave had as yet only a few single stones encircling it. This hill was the burial place of the greater part of the inhabitants of the village, who were Wodiars, and who, contrary to the general custom of the Hindus, bury their dead. Although these monuments, in many respects,

bore a slight resemblance to the cairns, they did not seem to offer any clue to the origin of the latter, and the positive contrariety existed, of one being the depository of the body of the dead, the other of their ashes only.

As we entered the village, our attention was drawn to a female of a very matronly but sorrowful appearance, sitting in the shade of a gourd, with three or four fine-looking children playing around her. She informed us that her grief was on account of the loss of her son-in-law, (the occupant of the new grave,) who had died about a fortnight before, and whose disease and death were, she said, to be alone attributed to the Mulcurumbars.

The violent antipathy existing between the Burghers of all descriptions, and the Curumbars, and the dread and horror which the former entertain of the preternatural powers of the latter, are, perhaps, not easily to be accounted for; but neither sickness, death, nor misfortune of any kind, ever visit the former, without the latter having the credit of producing it. The old lady did not hesitate to tell us, that the English system of rule not being adapted to cope with this more than human influence, they had, ever since its commencement, been subject to afflictions which, under native authority, they always found means to counteract.

It is necessary to mention that, a few years before, a Burgher had been hanged by the sentence of the pro-

vincial court, for the murder of a Curumbar. The act of the former, it would appear, was not without what was considered great provocation. Disease had attacked the inhabitants of the hamlet; a murrain their cattle. The former had carried off a great part of the family of the murderer, and he himself had but narrowly escaped its effects. No one in the neighbourhood doubted that the Curumbar in question had, by his necromancy, caused all this misfortune, and, after several fruitless attempts, a party of them succeeded in surrounding him in open day, and effecting their purpose. Such an act of violence had never before been heard of. Recourse to the Tuda, or other Curumbars, to remove the witchery, the supposed cause of their misfortune, was the universal mode of procedure; but these villagers, stimulated by the vexations and misery under which they had been suffering, made the bold attempt to burst the chains of their thraldom, and at the same time to revenge themselves on their imaginary oppressors. By the whole of the Burghers, this was looked upon as an act, fearful indeed, but as one deserving of praise rather than punishment. British jurisprudence, however, could not look on it in this light, and therefore, according to the Burgher account, its sentence gave much encouragement to demonology, and tended greatly to increase the insecurity both of themselves and of their cattle.

Perhaps it may not be uninteresting to observe the

result of the necessary intercourse of people, so very dissimilar as are the Burghers and the Curumbars. Had the former the power, or the courage to do so, there can be no doubt they would dispossess all the other inhabitants of the hills, of every share in such parts of them as they thought worth possessing. But they are a people oppressed with superstitious fears, to a degree not common even among the Hindus. The Curumbars and all the classes occupying the lower regions of the mountains, are many stages behind the Burghers in civilization, but possessing all the cunning natural to this unenlightened state; they know where their strength lies with regard to the latter, and many of their Hindu neighbours; and of this knowledge, they never fail to avail themselves, whenever they can do so with the prospect of success.

To a Tuda, however, they would no more think of making an exhibition of this power, than they would of doing so to an European; not that it is the hostility of the former which they dread, but they know him to be inaccessible to such influence. With this knowledge comes respect, which, with their general superiority of character, induces for them a feeling almost reverential. This feeling may in part arise from other causes, but however that may be, it gives to the Tuda a controlling power, which the Burgher also willingly acknowledges, for to it he looks for protection against the supposed preternatural influence of the tribes of the lower regions;

at the same time not in the least doubting that this power also is superhuman. The same state of things, though silently, still exists; and on the just exercise of this power, now depends much of the welfare of the Tudas. It is not the power of a priest, it is not that of a sovereign, nor is it, as the poor Burgher supposes, that of a demon; but it is that of a kindly being, who has sense enough not to abuse it; who, quietly feeding his herd, dispenses all the good he is able, and in return, cheerfully accepts the gifts which proceed from gratitude for acknowledged benefits.

As we had been told, we found the village inhabited principally by Wodiars. Still descending, we came after some time to the ruins of Atra, situated in the centre of a valley or rather glen, with here and there an opening between the mountains, admitting of partial views of the low country.

The little fortress was in a complete state of ruin; the area within, about five hundred square feet, being ploughed up, and now covered with a fine crop of shamie; and the walls, in most parts, covered with brushwood and sedge grass. The walls had originally been of some strength, though never intended to stand against or to support the use of cannon. They were surrounded by a ditch, now in many parts choked up and dry; but beyond this was a deep morass, encircling the whole, and extending, in some parts, to nearly two hundred paces.

This must formerly have been a grand protection to the fort, and have made any hostile approach to the walls, an attempt of considerable difficulty.

We found the heat here very oppressive, and about noon the thermometer rose to 80°. It may be supposed, that in this degree of temperature the productions differ much from those of Oatacamund. Limes and oranges, of spontaneous growth, were in abundance; and that which on two sides had been the ditch of the fortress, was now a very flourishing plantain garden.

There is a Burgher hamlet at a short distance, but with few inhabitants. They told us that this part of the hills was healthy, but I should doubt its being so, especially to strangers, and at particular seasons of the year; and whatever sickness the Burgher might be afflicted with, he would, it is more than probable, attribute to the necromancy of the Curumbars, and not to any bad effects of climate.

Taking some refreshment on the well-shaded bank of a rivulet which meanders throngh the valley, and exhausts itself eventually in the morass before-mentioned, we still descended, and, to our great annoyance, when we had arrived at the spot where we expected to meet with the Curumbars, we found it deserted. Proceeding on with the vague hope that we might come upon some other place of their location, we observed, on clearing a little wood, a cluster of huts at a short distance in front of us, and

near to them a group of all but naked men, women, and children, dancing, jumping, and amusing themselves with all manner of gambols.

On a nearer approach to the group just now mentioned, we learned that, instead of Curumbars, we had fallen upon a village of Erulars.

The hair of the men, as well as of the women and children, was bound up in a fantastic manner with wreaths of plaited straw; their necks, ears, wrists, and ancles, decorated with ornaments formed of the same material, and carrying little dried gourds, in which nuts or small stones had been inserted; they rattled them as they moved, and with the rustling of their rural ornaments, gave a sort of rhythm to their motion.

Our unexpected visit disconcerted them at first, but this was soon got over, and the dance again resumed, in front of a little thatched shed, which we learned was their temple. When it was concluded, they commenced a sacrifice to their deity, or rather deities, of a he-goat and three cocks. This was done by cutting the throats of the victims, and throwing them down at the feet of the idol, the whole assembly at the same time prostrating themselves. Within the temple there was a winnow or fan, which they call Mahri,—evidently the emblem of Ceres; and at a short distance, in front of the former, and some paces in advance one of the other, were two rude stones, which they call, the one Moshani, the other Konadi

Mari, but which are subordinate to the Mahri or fan, occupying the interior of the temple.

We had not much time to spare, therefore bribing two of the men to forego their festivity and accompany us, we quitted the rural scene, and at no great distance passed their places of sepulture, there being one for the Uralis and another for the Kurutalies. These sepulchres are pits, about thirty or forty feet square, and of considerable depth, over which are placed large planks; above is erected a shed, covering in the whole, and protecting it from the weather. In the centre of the planks is an opening about a cubit square, over which are placed other pieces of wood, and on these is raised a small mound of earth in the form of an altar, the surface being decorated with pebbles, placed there both as memorials of the departed, and as objects of future worship. When a casualty occurs, and another burial becomes necessary, the mound of earth is removed, and the body thrown in. Some ten or twelve days after, a mound of fresh earth is raised, in room of the one which had been removed; the pebbles, which in the first instance had been carefully put aside, are again replaced, and another one added to them in memory of the deceased. All this is done with much ceremony, the pebbles being anointed with oil, perfumed with frankincense, and decorated with flowers. Food is also distributed to the assembly, according to the ability of the relatives of the deceased.

Should one of this tribe die in an Erular village, to which he does not belong, these villagers will not bury him with their dead, but digging a fresh grave, place the body in it; and when his relations hear of his death, they come and disinter the body, or whatever may remain of it, in order to deposit it in their own place of sepulture, when they go through the same observances as though the deceased had died among themselves. With a tribe so miserable and poor, it is not however to be supposed that this superstition, powerful as it appears to be, is always attended to.

The village we had fallen upon, which occupied a glen near the eastern base of the mountains, was said to be one of a superior kind, and that its inhabitants were in more fortunate circumstances than the generality of this tribe. We observed several patches of different sorts of grain, such as kuralie, raghie, shamie, and one or two of peas; but all had the appearance of owing but little to the care of the husbandman. We also observed several kinds of trees, such as the plaintain, lime, orange, jack, and one or two others, common to the plains; but they seem to grow here almost without the least care.

The native opinion is, that it is fatal to any one but these Erulars, and the Curumbars, to sleep in the parts of the hills which either of these tribes occupy; and that the diseases thereby contracted, can only be cured by the incantations of the latter. This spot certainly had no

appearance of being peculiarly salubrious; but as it was not our intention to make trial of the truth of this opinion, and as our tents had been ordered to the clump of trees before mentioned, we gladly availed ourselves of an offer from our Erular guides, to shew us a nearer path to the upper territories, than the one by which we had descended.

We had been much oppressed by the heat during the day, but a little while before we got into a cooler temperature, a heavy shower of rain from a stray cloud, drenched us completely to the skin. Its cooling qualities were not at first unpleasant, but in the climate to which we were now advancing, wet clothes were less agreeable than in the one we were leaving. We had still also a long way to traverse over rugged and precipitous mountains, which to all but our guides were trackless, and the idea of being obliged to pass the night in our wet habiliments, was not the most cheering. Thoroughly fatigued, and with the loss of all our horses' shoes, we were right glad to reach our tents a little after nightfall.

On a commanding eminence, whence we had in view Dimhutty, and a wide range of the hills, the Mysore country, the Ghauts leading up to it, and the junction of the Siru Bhavani and Moyar rivers, we resolved to halt for a day or two, and to examine the Rangasami temple,

and adjacent country, more at our leisure than we had at first intended.*

The two Erulars we brought with us from below, proved of greater use than we anticipated, as they were well acquainted with this part of the hills. They both possessed much intelligence, and the veracity of their statements was afterwards proved by the testimony of a very respectable native of the plains, who for many years had the farming of the revenues of the hills.

They informed us that the Erulars have no marriage contract, the sexes cohabiting almost indiscriminately; the option of remaining in union, or of separating, resting principally with the female. Some among them, the favorites of fortune, who can afford deliberately to expend the sum of four or five rupees on festivities, will celebrate their union, by giving a feast to all their friends and neighbours; and, inviting the Curumbars to attend with their pipe and tabor, spend the night in dance and merriment. This, however, is a rare occurrence. Few of them possess any of the implements of husbandry, except

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* The heat we had experienced on the preceding day, during our nether wanderings, drew from us many acknowledgments in favour of the more elevated parts of the mountains; and a letter that reached us this morning from a friend at Arcot,† stating the thermometer there to be at 98° (month of June), while with us it was ranging between 58 and 61°, made us still more admire the temperature, and the healthful breezes that we now enjoyed.

† A cavalry station about 300 miles distant from the hills.

the Indian hoe; one, or sometimes two, in a village, will have a plough, and a pair or two of oxen or buffaloes to draw it, and some few who have small herds of buffaloes, even manufacture ghee, and by the sale of it make a livelihood; but these are very uncommon cases,—the generality of this tribe are poor, indolent, and miserable.

By the sale of the produce of the forests, such as wood, honey, and bees' wax, or of the fruits of their gardens, by those who take a little pains to cultivate them, they are enabled to buy grain for their immediate sustenance, and for seed; but as they never pay any attention to the land after it is sown, or indeed to its preparation further than partially clearing it of the jungle, and turning it up with the hoe; or what is more common, scratching it into furrows with a stick, and scattering the grain indiscriminately; their crops are of course stinted and meagre. When the corn is ripe, if at any distance from the village, the family to whom the patch or field belongs, will remove to it, and constructing temporary dwellings, remain there so long as the grain lasts. Each morning they pluck as much as they think they may require for the use of that day, kindle a fire upon the nearest large stone or fragment of rock, and when it is well heated, brush away the embers, and scatter the grain upon it, which soon becoming parched and dry, is thence readily reduced to meal. This part of the process over, or as soon as the rock has cooled, the parched grain, which in the mean time has been partially

cleansed of the husk, is, with the assistance of a smaller stone, rubbed into meal, mixed up with water, and made into cakes. The stone is now heated a second time, and the cakes are put on it to bake; or where they have met with a stone which has a little concavity, they will, after heating it the second time, fill the hollow with water, and with this, when warmed, they mix up the meal, and form a sort of porridge. In this way, the whole of the family, their friends and neighbours, will live, till all the grain has been consumed; and it seems to be considered among them as superlative meanness to reserve any, either for seed or future nourishment. The whole of this period is a merry-making time; they celebrate Mahrie, and invite all who may be passing by, to partake of the produce of the field, and to join in their festivities. These families will now be invited, in return, to live on the fields of their neighbours; and when the whole of the grain of the village has thus been consumed, and this, at best, is generally but a very small quantity, they have again to trust to the precarious subsistence which the produce of the forests or their gardens yield. Many of them live, for the remainder of the year, on a sort of yam, which here grows wild, and which, after the name of these people, is called the Erular root. To the use of this root they accustom their children from infancy, and when it fails them, which is sometimes the case, they have then hardly any resource from starvation. As it becomes scarce in the vicinity of their

village, they wander through the forests in search of it. If they find it, or if they are successful in the chase, or in the ensnaring of wild animals, they are enabled to support themselves till the change of season again brings forth those natural productions, by the sale of which they are able to purchase a little grain; or as labourers are now required by the cultivators of the plain, they readily engage themselves at a reduced rate of wages. It is during this winter of their year, or while they are wandering about the forests in search of food, that, driven by hunger, the families or parties separate one from another, each eager only to satisfy his own cravings. On these occasions, the women and young children are often left alone, and the mother, having no longer any nourishment for her infant, anticipates its final misery by burying it alive. Freed of her burthen, she again exerts herself, and endeavours to flee that death, the dread of which has tempted her to this deed of horror. Many were the enquiries we made, from different sources, on this subject, but the account here given was in every instance corroborated, and in such a manner as not to leave a doubt on our minds, of its correctness.

Viewing this elevated grove from different parts of the hills, I had expected to find in it a temple, or other sign of dedication to some divinity. This was not, however, the case, and, like many of the other groves and hanging woods, it seems to owe its existence merely to the greater

depth of alluvial soil, which, from the shelter of the trees, and the combination and entanglement of their roots, is retained on this spot; while others that are exposed to the full effects of each successive rain, gradually lose some portion of the quantity of soil which has been at first deposited.

At a short distance from us in one direction, was a morrt, and in another a Tir-ir-i. Some of the inhabitants of the former came to visit us in the morning, and among them were two very handsome young men, who were in sorrow, their father being dangerously ill; indeed, he died that afternoon. We went to see him, accompanied by the two young men. He was lying on a mat quite sensible, but with every appearance of approaching dissolution, and of this he expressed himself fully aware. His sons and the other members of the family, also seemed to expect this event. They had at first indulged a hope from our visit, but this they now no longer entertained: while we were there, they asked the dying man what were his last wishes; one among which was, that, calling the buffaloes by their names, they should be sent to accompany him.

The three days that we remained on this spot, gave us the opportunity of ascertaining many of the particulars connected with this event; and meeting the herd as we returned to our tents, two of the number were pointed out to us as those which had been named by the dying man, to be sacrificed at his funeral.

They keep the body for three or four days before they remove it to the Kert Morrt,* to allow time for the necessary preparations, and for those relations and friends to assemble, who may reside in distant parts of the hills. At first it occurred to me, that they might have a similar superstition to that which exists among some of the Hindus,—that till putrefaction is apparent, there are chances that the body may become reanimated. But of this, none of them seem to have any notion, and the funeral is delayed, simply for the purpose of convenience to the survivors.

The relatives of the deceased fast during the first day, that is, if, as in this instance, the death occur after the morning meal, they refrain from the evening one, and eat nothing till the next morning. If it occur during the night, or before the morning meal, they refrain from all food till the evening. Similar fasting is observed on every return of the same day of the week, till the obsequies take place. As a mark of mourning, all the family cut their hair, more or less, according to the sex or degree of the deceased; and when we saw our two young friends the next day, they were shorn of their beards and hemispherical crownlets. If the deceased was a female, or a junior member of the family, none of the seniors observe this custom; and the females only sacrifice more or less of their hair, according to the rank and degree of their rela-

* Literally, place of death—cemetery.

tionship. Among the Terallis, the males never observe this custom; with them it exists only among the females, who, as well as those of the other class, put off their jewels, and all sorts of ornaments, until the performance of the obsequies. Every morning and evening previous to the day of the funeral, or the burning of the body, the family sing the lament; relations and friends come to pay their visit of condolence, prostrating or throwing themselves on the body, as they arrive, and usually waiting to join in one of the morning or evening songs of sorrow. After the funeral, the relics which, as before mentioned, consist of three or four pieces,—generally of the skull bone, locks of hair, &c.,—are carefully wrapped up in the remnant of a mantle which has long been worn in the family; and the females assembling, as just now mentioned, every morning and evening, moan over them, till the day arrives for the performance of the obsequies.

The death of one the Tarda class is an event in which many are interested, beside the family and connections of the deceased. This arises from the singular circumstance, that whatever children (males) may have been born, whether of the Teralli, Mukh, or Tarda classes, subsequent to the demise of the last Tarda, have now a name given to them; but should years elapse between the birth of a child and the death of a Tarda, no name may be given to it till this event occurs. The death of a Teralli or a Mukh, is not marked by this observance.

For the first three months after the birth of a child, whether male or female, it is concealed from the view of all but its parents; the relations and friends are then invited to a feast, at which the child is exhibited to them, and if within this period a Tarda should have died, the ceremony of giving it a name is also performed on this occasion.

As before intimated, we found our two Erulars of more service than we expected. They were the officiating priests of the idol Rangasami, and, in escorting us to his presence, gave us much more information than we might otherwise have been able to obtain. It is their duty to provide water, at the foot of the hill, for the use of the votaries, to keep the temple in repair, and to clear away the grass and weeds from around the idol.

The conspicuous appearance of this hill, its isolated situation, conical form, and difficulty of access, make it an object likely to attract the imagination of a Hindu; and the circumstance of there being a solitary stone on the top of it, however it may have come there, was quite enough to attach to it the consequence connected with supernatural agency. What is called the temple, is a little shed; the idol, a rude stone. A short distance in front of the former, are two stone basins, which, during the festival, are made to answer as lamps, and being fed with large quantities of ghee, they throw up a light that is seen

for many miles beyond the Neilgherries or their neighbourhood, and which continues for two or three days and nights.

This festival occupies every Saturday during the month of Badra.* On these occasions, crowds of votaries come here, principally from the plains, bringing their offerings of fruits, flowers, beetle, small pieces of money, and of ghee. These the Erulars receive, and lay before the idol; returning a little of the beetle leaf and nut to the votary, they replenish the lamps with the ghee, and such of it as is not required for this purpose, together with the remainder of the offering, they either appropriate to themselves, or distribute to the by-standers. There is also a great assembly of all classes of religious beggars from the plains, as well as of Erulars and Curumbars. These, however, come not to make offerings, but to receive a share of them.†

How the Erulars, or particular families of them, obtained this right of office, I was not able to ascertain. It appeared to have formerly belonged to the Curumbars, and that they either lost it, or gave it up to the former; the natives of the plain have never pretended to any claim

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* August—September.

† Many foolish stories are told (and believed too) of the efficacy of a share of the offering, received from the hands of these holy beggars, &c. particularly as to its efficiency on female votaries.

to it, or what is more probable, have never been able to establish one.

What we saw, certainly did not pay us for the trouble of getting up the hill, and we were glad to turn away to the other part of our day's excursion,—a visit to the Tĭr-ir-i.

The scenery here was beautiful; a succession of hill and dale, glebe and forest, with streamlets winding in almost every direction, whose banks were lined with the strawberry and other wild fruits. The Tĭr-ir-i, like most of their morrts, was prettily situated at the foot of a hill, overshadowed with some noble trees, and though in the vicinity, not surrounded by the adjoining wood. A little above it, on the face of the hill, sat the two Pōl-auls, and at a short distance from them, two other Aūls and a Márv. They did not express any dislike, or appear to be in any way disconcerted at our approach, but merely bringing forward, out of respect to us, the end of the black sackcloth, remained in the same sitting posture as when we first saw them. The two other Aūls and the Márv arose. The Pōl-auls were two brothers, resembling one another very much in feature, one appearing to be between seventy and eighty, the other between forty and fifty. They were both very much covered with hair, the one black, the other grey and silvered. Their appearance was altogether the most strange I had ever seen; their bushy heads, long sweeping beards, and all but naked bodies;

seated on their hams, their limbs drawn together, and chins resting on their knees, we could think of nothing so like them, as the imaginary representations of an incubus.

We had a good deal of conversation with them, and, somewhat to our surprise, instead of meeting with that dreamy tranquillity which we had expected, found them both, and particularly the younger of the two, to be shrewd and intelligent men. With respect to the Cairns, they declared that they knew nothing about them, or when they were constructed, and that they all supposed them to be the work of a people who had inhabited the hills in former times. On my mentioning that I had opened several, they expressed great curiosity to know what opinion I had formed of them. They spoke of the four ancient divisions of the hills,—or Meyhrnorr, Pirkhorr, Muzzorr, and Mheur,—as including the whole, from the base to the top of Petmarz; and made some observations on the folly of the arguments then agitated among them, as to their right in the soil. The two Aūls kept at a respectful distance, and would on no account come within a certain number of paces of the Pōl-auls; but the Márv was less observant. He was the headman of a neighbouring Burgher hamlet, who had brought an offering to the Tĭr-ir-i, and he lost no opportunity of endeavouring to act the middle-man. This assumption, arising from an idea of superior civilization, I had often

remarked on other occasions, and I felt gratified now, in observing the slight with which the Pōl-auls treated him. We offered them some small present, but this we could not prevail upon them to accept, till after the other Tudas had observed that we were foreigners, and that probably we would require from them some ghee, or butter. The receipt of this we evaded, by promising to return for it another day;—with this promise they seemed satisfied, and invited us to come early in the morning, so that we might see them milking the herd, &c. &c. Two Capil-auls are also attached to this Tĭr-ir-i, but they had gone out with the herd. The intelligence, good humour, and loquacity of these two men, were strongly in contrast with their appearance and situation, and seemed but little suited to either the one or the other.

On our return to Dimhutty, we passed through the cemetery belonging to the Tuda family before mentioned, but saw no preparation for the funeral.

The only offerings made, and these seem generally to be thank-offerings, are, to the Pōl-aul, a piece of the black sackcloth, such as he is allowed to wear, and to the Tĭr-ir-i, heifers, or milch buffaloes.

CHAPTER V.

AUGUST.

We had returned to Oatacamund. The weather was beginning to clear up, and again taking to our tents, we proceeded to Gaganachiki,* a mountain fortress, in a south-eastern direction; intending also to make another attempt to see the Curumbars, and as the time of harvest was now drawing nigh, to revisit Dimhutty, and some other Burgher villages in that vicinity. Our chief object, however, was to look more narrowly into the character of the burgher classes, and we had therefore laid down a route which led through villages, in each of which some one of the several sects of this tribe predominated. This route was by no means a direct one, and the track being unbeaten, we had not proceeded far before most of our baggage and servants missed us, some taking one road and some another.

A little experience of this kind, however, had taught us never to move without some followers, and at the

* From Gagana, Heaven; and Chiki, attained, &c.

head of these was generally to be seen the " Maitre de Cuisine," with spit in hand, commonly answering the purpose of a walking staff, leading on three or four other servants, each lightly laden with the apparatus and necessaries for a breakfast or tiffin. Arriving at Kammand, a Burgher hamlet on the eastern face of one of the mountains forming the valley of Kaytee,* we found the sun's rays more than usually powerful, and were glad to have our carpets spread in the shade of a beautiful purshk, or rhododendron. The inhabitants here were principally Burghers, according to the limited meaning of the term, but there were also one or two families of Arrwars, or repudiated Brahmans, and this morning the village was visited by a Lingavant, who came to officiate at a festival in celebration of the first fruit offerings; harvest having already partially commenced.

The consequence to the Brahmans of their fall, was here very evident. They were glad to be permitted to eat with the Lingavant, to assist him in the performance of his priestly office, and to share in his superiority over the common Burgher. The latter is in every respect the Sudra cultivator of Mysore, and, as before mentioned, migrated to these hills, together with the other classes of this tribe, about six generations ago, during the anarchy which succeeded upon the downfall of the Vijayanagara

* This valley is a little to the south east of Oatacamund, and is perhaps the most beautiful one on the hills.

empire. Flying hither as to a place of refuge from the tyranny of a master, a man of the lowest caste, who was set over them, and who wished forcibly to espouse one of the most beautiful of their daughters, they were on their first arrival in a state of destitution, which left them quite at the mercy of those tribes whom they found already located in the different parts of Goshen. Space, however, was not wanting, and though they brought little else, they brought with them the knowledge and improvements resulting from a superior state of civilization; and these, with their careful industry, very soon became the means of rendering them welcome visitors. A sort of conventional arrangement was therefore entered into between them and the other tribes, which was sanctified by sacrifice and offering to their several deities. Annual offerings, sacrifices to the great architect, were made at the temples of the Cohatars, and appropriate offerings were made to Ceres, as the peculiar Divinity of the Curumbars. Excepting the Tudas, who could not have understood these obscure refinements, or who must, if they felt as they now seem to feel on this subject, have despised them, corresponding offerings were made to the Gods whom the Burghers had brought with them from the plains. The principal of these were Hetty* and

* Hetty is the personification of the manes of women who have sacrificed themselves on the funeral pile of their husbands; the symbol is the clothes which the wife casts off, on putting on those in which she was to ascend the pile, and a part of the turban that had been

Heriah.* Rangasami, also, the Divinity of the Conical Hill, as before mentioned, must have had considerable influence in bringing about a good understanding between the Burghers and the tribes of the lower parts of the hills; he seems to have been in repute with the former before this emigration took place, and was doubtless the light that guided them hither.

At this period also, it would appear that Gaganachiki was a fortified mountain, but by whom possessed we could not ascertain. It was, however, subsequent to this period that the other two fortresses, Mullie Cota and Atra Cota, were erected; and by the governors of these, the other classes of this tribe, and particularly the Wodiars and Lingavants, were invited to the hills.

To return to the first settling of the Burghers, it is

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worn by the husband. These are carefully placed in a box, and kept in a little temple erected for the purpose. There are no less than eleven of these temples throughout the different Burgher villages. But they are not likely to increase, as this practice of burning with their husbands has now, for some generations, been discontinued. Sacred festivals, in honour of these manes, are held once a year, during the months either of February or December, when offerings are made to them, the viands of which afterwards serve to regale the votaries. On these occasions, should time have worked its usual effects, and the old clothes have began to change their form, they are replaced by new ones.

* Heriah is an imaginary representation of any one of the Gods of the Siva sect, according to the fancy of each family or community. Both Hetty and Heriah are ministered to by the Burghers themselves, without the intervention of a priest.

here necessary to mention that the portion of the four naads or divisions of the hills, which forms the plateau of the mountains, was all that was considered immediately to belong to the Tudas, for it was all that they considered of any worth; and this again presenting a surface of much greater extent than was required by them to feed their herds, its value in their estimation was proportionably small.

To the new comers, every acre promised to be of great worth; and each taking from the Tuda family, on certain conditions, this hill or that mountain side, or perhaps as far as the eye could reach, sat himself down with his family, and commenced to force from the soil fruits which it had not till then been called upon to produce.

At present, each burgher, hamlet, or village, pays to the family of the Tuda in whose district it is, besides their annual and occasional offerings to the Tĭr-ĭr-is, eight measures* of whatever grain they grow on each field or plat of land. Indians in general, and Hindu husbandmen in particular, are however very ill adapted for migration, unless it is by whole communities; for each individual being accustomed to have performed for him by other members of the community, many of the commonest offices of life, there is so strong a reciprocation of dependence among them, that the absence of one member

* About two quarts each.

even often becomes a serious inconvenience to the whole. In this state were the Burghers on their first arrival. They had left behind them all their mechanics, barbers, washermen, &c. &c.; and to remedy this inconvenience, and at the same time to insure the good neighbourhood of the Cohatars and the Curumbars, they were glad to enter into a compact with each for the performance of these services; agreeing to pay them certain dues or fees, and for their holding certain offices, in right of which also were to accrue to them other specified advantages *.

The intelligence that the first of the fugitives had found a comfortable house on the mountains, brought many in a short time from the same part of the country. The Toriahs, a lower class of people who had principally gained their livelihood by weaving a kind of sackcloth; the Kanakars, and the Arrvas, or repudiated Brahmans; the Wodiars and the Lingavants, all of whom were of superior classes to the first settlers,—gradually left the plains, and established themselves in their new country.

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* Each Burgher community now pays to the Cohatars of its circle, at the rate of eighty measures for each plough of land; to the Curumbar family with which it is connected, eight measures of barley, besides the incidental fees on a death, funeral, &c. In return for this payment, the several services before mentioned are performed by the Cohatars and the Curumbars. The Curumbars are also residuary legatees to the Burghers; and should one of the latter die without an heir, the whole of whatever personal property he may have, the expenses of his funeral being first paid, goes to the Curumbars.

The two latter, as just now mentioned, were much encouraged, first by the ruling power in Mullie-Cota, and afterwards by that in Atra, for both these were themselves of the Siva sect. This religion, therefore, became in a short time the prevalent one among all classes of the Burghers, and though not adopted by their neighbours, the Cohatars and the Curumbars, the latter, or the Curumbars, affected greater respect for it than they had hitherto shown. The consequence of this change was, that Hetty and Heriah sunk to the rank of household gods, and *Mahadwesar*, Mahalinga, *Gungamah*, and Gouramah *, were in the ascendant. Their declension commenced with the establishment of the Mussulman government throughout Mysore.

Antecedent to this last mentioned period, the Burghers, generally, had begun to find themselves so firmly established under the authority of a people of their own religion, to whom all the Tudas were obliged to be subservient, that what they had hitherto paid to the latter was now given them rather as a free gift, than as tribute; and but for the dread which they entertained of the

* Different Hindu gods and goddesses, now generally worshipped by all the Burgher classes. Mahadwesaran, however, appears originally to have been an inhabitant of a village in Mysore, a Lingavant, and a Siddha, or inspired or prophetic person. He withdrew from this life, and on the spot where he did so, a Lingam arose. Pilgrimages to it are often made by the Burghers; and its antitypes are so multiplied, as to occupy a space in almost every Burgher village.

magical powers of the Curumbars, the payment would probably have been altogether withheld. The subversion of the Hindu governments, however, brought about another change, and from that period up to the present, the different tribes have continued much on their original footing one with another; the Burghers having multiplied to a great extent, and spread themselves over almost every part of the hills; and looking back with regret to the time when they hoped to establish themselves not merely independent of their neighbours, but superior to them.

Devoid, however, of all means of mental improvement, and having priests no less ignorant and superstitious than themselves, their dread of the power of evil spirits, while it acted as a check to their cupidity, was at the same time an obstacle to the attainment of the many benefits which must otherwise have resulted to them from their superior industry. The poorer Burghers form the only class of labourers now to be procured on the hills; and at midday, or towards evening, parties of them are often to be seen seated on the bank of some brook or rill, partaking of their simple fare, which generally consists of barley or other meal,* mixed up with some of the pure element that is gurgling past them, a little salt, and a little chilly.

Proceeding on our route, we came to the village of Kaultray, situated among fields of ripening grain of

* The grain is parched before it is reduced to meal.

almost every description. On the road we had been overtaken by a storm, which still continuing, and our tents not having come up, we were obliged to pass the night here, and to accommodate ourselves in the best way we could, in a Burgher verandah, of the kind before mentioned.

The inhabitants of this, and of two or three other little villages at a short distance, consisted of some three or four families of Lingavants, about the same number of Arrvars, Kanacars, Adikaris, and common Burghers, and also a few families of Toriahs. The surrounding scene shewed them to be an industrious people; and as far as their notions of it could be made applicable to us, we found them hospitable. Small as the place was which we had for our evening accommodation, we were obliged to allow of the claims of the quern, the winnow, and the garner, to a share of it; and had we put up in the Toriah village, the distaff and the wheel, which for the first time on the hills, we there saw, would have enjoyed an equal right.

Excepting the little superiority enjoyed by the Lingavants and Arrvars, in matters connected with their religion, the whole of the Burgher sects are much on the same footing. The Toriahs, however, are generally the poorest, and it is not common to see either the Lingavants, or Wodiars, working as daily labourers.

On leaving his house in the morning, the Burgher pays his adorations to the God of day, proceeds to the

Tu-el or yard, in which the cattle have been confined, and again addressing the sun as the emblem of Siva, asks his blessing, and liberates the herd. He allows the cattle to stray about in the neighbourhood of the village, or at a short distance from it, on a piece of ground which is always kept waste for this purpose, and having performed his morning ablutions,* commences the milking. This is also preceded by further salutations and praises to the sun.

The places in which the cattle are confined during the night, are common to the whole community of the village, and, according to the size of the latter, are either one, two, or more. They are better secured against wild animals than the Tu-els of the Tudas; for their herds principally consisting of cows and oxen, and the few buffaloes which they have being of an inferior kind to those of the Tudas, it is supposed that the tiger marks the difference; and although we could not learn that he had ever attacked them while thus secured, it is evident that the Burghers dread him, and that the Tudas do not. The calves being allowed to accompany the herd, the milking scene on the green is both a busy and lively one, and often leaves it matter of doubt whether the milkman or the calf is the better milker.

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* The cleaning of the teeth forms a particular part of these ablutions, for with all Hindus it is a prominent mark of civilization.

During this period, the females of the family have prepared breakfast, which usually consists of barley and other meal, roasted and otherwise prepared millet, and such like grains, butter, ghee, buttermilk, &c. The herd is then taken out to graze for the day, by some boys or old men of the village, who are employed for this purpose, and the Burgher commences his agricultural labours. If these, or any other out-of-door business, do not require his attention, he assists the females in the performance of what is strictly considered their share of the duties of the day, or it is not uncommon for him to pass the remainder of it in idleness. On entering the house in the evening, the Burgher addresses the lamp, now the only light, or visible emblem of his Deity.—"Thou creator of this and of all worlds, the Greatest of the Great, who art with us, as well in the mountain as in the wilderness, who keepeth the wreaths that adorn the head from fading, who guardeth the foot from the thorn, God among a hundred, may we be prosperous."

In gathering in the harvest, in manuring and weeding, all the family assist, females as well as males, and excepting the little that is trodden out by the ox, the whole preparation of the different kinds of grain falls to the share of the females of the family. With the milking, however, they are not allowed to interfere. It must be performed by the men, for, like the Tudas, they attach to this office a degree of sanctity, Mondays and Tuesdays

also are kept as sacred to the herd, on which days neither are the cows milked, nor the oxen worked.

The general avocations of the day, both of males and females, will of course be regulated, in a great measure, by the circumstances of their several families. Some will be obliged to gain their livelihood by daily labour, or in servitude; while others, from their better fortune, are exempt from this lot, and are enabled to employ servants. These servants are clothed and fed by their employers, and paid, some two, some three rupees a year. It is also common for one who is in want of labourers, to promise his daughter in marriage to the son, or other relative of a neighbour, not in circumstances so flourishing as himself; and these engagements being entered into, the intended bridegroom serves the father of his betrothed, as one of his own family, till the girl comes of age, when the marriage is consummated, and he becomes a partner in the general property of the family of his father-in-law. A marriage of this kind was about to be celebrated in the village in which we were, and had our tents come up, we would fain have stopped to witness it; but not having this accommodation, our room was more wished than our presence. The incident, however, led to inquiry.

In general, when a marriage is to be celebrated, the relatives and friends of the party assemble, each bringing gifts in money, food, or raiment, and laying them at the feet of the bride or bridegroom, partake of refreshment.

This over, and the object of the assembly being formally announced, the bridegroom first presents the Talie to the officiating Singavant or Arrwar, and begs of him to call down blessings on it. He then presents it to the remainder of the assembly, asking their concurrence, and attaches it to the neck of the bride. Having done so, the ritual of the ceremony is performed, and tobacco, or some such luxury, is then distributed to all around, to the females as well as to the males. In the evening a repast is laid out, when the whole party present a dish of boiled rice or shamie flour, dressed with milk and ghee, to the new couple, and usher them to bed. The contract would now seem to have been completed, and to be mutually binding; but this is not the case, and till after a second ceremony, it is not uncommon for the pair to separate. When it is apparent that they are likely to have a family, this second ceremony ensues. In most respects, this corresponds with the preceding one; the relations and friends assembling, presenting gifts, and partaking of refreshment, and in their presence the husband ties another Talie, a yellow one, round the neck of his bride. It is seldom that disunion takes place after this.

Where the husband does not obtain his wife by a period of servitude, he, or his relations, pay a certain price for her, to her parents, and, in return, she brings with her a dower, consisting of cattle, household utensils, or other

chattels, generally greater in value than the sum which has been paid for her. Should a separation take place after the second ceremony, and it be the husband who wishes to separate, he merely forfeits the price which had been paid for his wife, retaining all she had brought him, and whatever children they may have had. If it be the wife who wishes to separate, she is obliged to return to the husband the price that was paid for her, forfeiting at the same time whatever property she may have brought, and all right to her children. In either case the woman may marry again. They have but one wife at the same time, and their progeny is often very numerous, even to the number of fourteen or fifteen. Fidelity, however, appears to be a virtue of but little estimation among them.

Although the Burghers, generally, may be considered much more cleanly, both in their houses and persons, than any of the other tribes, they are still, in this respect, far behind the natives of the plains. They are a healthy race, and among their children cutaneous diseases are much less common than in the low country. They say themselves that they have no sicknesses; but in this account they omit both fever and the small pox,—the first being, in almost every case, attributed to the necromancy of the Curumbars; the latter, to the presence of the goddess who presides over this disease.* Neither of these diseases,

* Hindu superstition is so powerful on this point, that when the malady attacks them, many refuse to take any remedies themselves, or

however, are common, and the former is by no means of a malignant nature, although, under their treatment, it often proves fatal. The ravages of the latter, when it does attack them, are sometimes terrible, sweeping off whole villages; and it is not uncommon, immediately on its appearance, for the villagers, excepting those who are attacked, to forsake their homes, and flee to a distant part of the hills. On the whole, if we except their superstitious fears, they seem to enjoy great content, and their villages exhibit much of what, to them, must be considered domestic comfort.

In the morning we proceeded on our journey, and, a few miles north-east of Kauttray, passed a beautiful cataract, the stream of which first forms a vast perpendicular column of about a hundred feet, and then dividing into several minor columns, finds its level three or four hundred feet lower down. We were soon after very agreeably surprised to see our tents, and the remainder of our baggage, on the summits of one of the mountains over which we had to pass. They had arrived there the night before; but the servants thinking it advisable not to proceed any further, had bivouacked for the night, and some kindly Tudas of a neighbouring morrt, who had

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to allow any to be administered to their relations, and thence arises their antipathy to vaccination. The supposition is not as to the nature or inefficiency of the means, but it is the fear of offending the goddess Marimah, of whose visitation this disease is the sign.

undertaken to ascertain where we were, now pointed out to us the objects of our anxiety.

The hill and dale over which our road now lay, presented a very different prospect to that which we had left. The land had evidently been cultivated at no very remote period, but it was now lying dormant, and seemingly unclaimed and deserted.

Marks of where the Burgher villages and hamlets had stood, were to be seen; and our Tuda guide, pointing to them, observed, "In the time of my father, every variety of grain encircled those spots, and our share of the produce was a fortune to us." He called our attention to almost every hill, grove, or woodland side within our view, alluding to them with the melancholy fondness of one who had been driven from his home; and as we drew near to the village of Hoolikul, we passed through a deserted morrt, the place of his birth. It was a sweet pretty spot, part of the brow of an immense mountain, the vicinity of which was beautifully wooded, the regularity of the trees, and the vistas they afforded, giving to it all the appearance of the most studied elegance; while the empty byre, neglected temple, and unoccupied dwellings, cast over it a gloom, quite in unison with the sorrow and lamentations of our guide.

The hamlet or village of Hoolikul was one of the poorest we had yet visited, consisting of three or four houses only. It takes the first part of its name, Hooli, a tiger, from the

circumstance of one of the three kings or chiefs of the mountains having, on some occasion, overcome and slain a tiger on this spot. To commemorate the victory, a rude representation was raised in stone, and hence the termination Kul, a rock or stone.

It was about ten o'clock when we arrived. The morning was cloudy and overcast, and, either from the false information of an itinerant astrologer, or from some of the old people having dreamt it, a belief had spread throughout the village, that there was to be a solar eclipse. The long obscured state of the luminary confirmed them in this opinion; and the whole of the inhabitants, men, women, and children, had in consequence assembled, and taken post at the foot of the mountain which we were now about to descend, yelling and hooting, beating brass pots and basins, and all other sounding vessels that could be found in the village; and by every means in their power, raising a combination of discordant sounds, the most hideous imaginable.

We soon relieved them from their apprehensions on account of the god of day; and as our servants required a night's rest after their wanderings, we determined to remain here till the following morning. Seating our two Tudas on the carpet,—for though Pinpurz was a Tarda or Kūtan; and Kūlevan, the other who accompanied us on this tour, a Paike or *Teralla*, they, in all matters not concerning their religion, look upon themselves as equals,—

we called on the former to relate to us the history of his marriage, as he had formerly promised he would.

THE HISTORY OF PINPURZ KUTAN.

I was not seven years old, when my father, taking a child's garment, in value about a quarter of a rupee, and selecting one of the best of our herd, desired me to accompany him to the morrt of Kinōri. This Kinōri had, a month or two before, a daughter born to him. Soon after we had arrived at the morrt, it being understood that Kinōri gladly consented to the propositions which had been made by my father, I was directed to bow myself down, and in the presence of the whole family to ask his foot. This I did; and touching it with my forehead, the buffaloe and the garment were presented him, and I was considered to be affianced to his daughter. We remained there for some days, during which period it was agreed upon, what number of kine I was to receive in dower, on my intended spouse coming of age, and we again set out to return to our own morrt. I had no brothers, or they also would have been affianced to my intended, as this was part of the agreement, in case of my father having any more sons born to him. In this case Kinōri's daughter would have been wife to us in succession as we arrived at manhood, and we should have formed one united family,—the supreme authority, however, still resting with me. The next year, my father presented to my intended bride, a garment, double in value to the first, which he had presented, and in each succeeding year, one proportionately increasing in value. We also sacrificed a buffaloe, and presented a kutch * on

* A part of their raiment, generally; at present, a piece of dyed or printed cotton.

every occasion of a death among any of the relations of my intended's family, and one also at their obsequies. In case of any accident of the kind in our family, we expected the same to be observed towards us, except the presenting of the kutch, from which my bride's father was exempted on account of the dower he had to give with her, which would greatly exceed in amount any expense which I could be to my father. My father died, and when I had attained man's estate, I was not pleased with my betrothed; and presenting her father with three kine, the contract was by mutual consent dissolved. Had the reverse been the case, and the bride or her father had declined to allow of consummation, I could have claimed of the latter a fine equal to fifty kine; and till this fine was paid, the former could not marry any other. Freed from my contract with my first bride, I sought to affiance myself in a manner more to my own inclinations, and wishing to be connected with the family of my present wife, Pilluvāni, who was then only six years of age, I spoke to her father, and obtaining his consent, presented her a garment in value, according to her age, of about a rupee and a half,* and a milch buffaloe. I continued to present her with a garment every succeeding year; and on the occurrence of a death among any of the relations of her family, and at the obsequies, I always sacrificed a buffaloe, and presented the kutch. Pilluvāni was afterwards betrothed to two others, Khakhood, and Tūmbŭt. When she had arrived at a certain age, and had for eight days been living with one of her female friends in a dwelling separate from those of the family, intimation was sent to me, and I went to her father's morrt, that is, Kerjwan's, her second father, the first one being dead. I was feasted and bedded; and after a few days, Kerjwan laying on his hands, gave us his blessing, and I returned with my wife to my own morrt,

* The value of these federal presents, vary according to the circumstances of the parties.

receiving with her in dower, four buffaloe kine: her father also presented to her on this occasion, a pair of ear-rings, a pair of armlets, a necklace, a brazen salver, and five rupees.

Now, according to our customs, Pilluvāni was to pass the first month with me, the second with Khakhood, and the third with Tūmbŭt; and the two latter, waiting in succession on the father-in-law, were to ask his blessing, and claim their privilege in right. I was to give her raiment the first year, Khakhood the second, and Tūmbŭt the third. I had the option of claiming the three first children, Khakhood the second three, and Tūmbŭt the third three; when the option again revolved to me. It was my place to go to her father two or three months prior to the birth of a child, and delivering to him a small piece of wood, which we call a billu, to claim the forthcoming infant, whether male or female, and acknowledge before him and his relations that I would protect and nourish it; and that, whatever might happen, I allowed this to be in satisfaction of one of my claims. On this occasion also, I was to present him either five or ten rupees, and in return he was to allow me to select, if I presented him five rupees, three; if ten rupees, six, of the best kine of his herd. If the child proved a boy, he would have to present me with a heifer, and another one also on the birth of each son, but not on the birth of a daughter, as it is supposed that she will soon be betrothed, and that a fortune will accrue to her in that way.

After the third birth, the same observance and privilege would have fallen to Khakhood and Tūmbŭt successively, or if I chose to give up any of my rights, the two latter would successively have had choice of adoption, &c. &c. We all three should have been equally bound to protect the whole of the children, to marry, and to give them in marriage; but the superior authority would always have rested with me.

The case of Pilluvāni and myself, however, was at variance with this custom. We were very fond of one another, and determined not to separate. I offered to pay the usual fines, but the

other party would not accept of them. I had been unfortunate. A murrain had attacked my herd; the greater part of Korrorr, and which belonged to my fathers, had been forsaken by the Marvs and Cūvs, from the oppression of some of their rulers, and from being a leading man among my own people, I was now reduced, but principally by the oppressions of my wife's relations, to comparative poverty.

The above detail led to some questions from us, and we learnt that a woman, besides this plurality of husbands, may also have as many cicisbeos, but with this proviso, that it must be with the consent of those to whom she is already contracted,—a consent which is not very generally refused; but that a man can only be contracted to one woman. He may, however, be the cicisbeo of many.

At an early hour we proceeded on our route to Karrtkawady, another Burgher village, situate at the foot of the mountain Gaganachiki. This mountain is partially detached from the general mass, and stands at the extremity of one of the ribs which, like mighty buttresses thrown up to support the central and more elevated parts, surround the hills in every direction. From its base, to the walls of the fortress on the summit, it is covered with a dense forest, which to a certain height in no way differs from the jungles of the plain; but above that, assumes more the character of the woods of the

hills, the trees being lofty, with large out-spreading branches, and there being little or no underwood.

The villagers professed to be quite unacquainted with the track through the woods leading up to the fort, but some families of Curumbars had engaged to meet us here, and to act as our guides, and a part of them kept their promise. After breakfast the next morning, we all started on foot, the greater part of the villagers accompanying us, and after the first half mile entered the woods. For some distance we continued to ascend and descend precipitous ridges, thickly studded with lofty trees,* the ample foliage of which so completely shut out the sun's rays, as to leave us in a sort of twilight. While thus advancing, we were not a little amused to observe that our guides notched the trees with their bill hooks every ten or fifteen paces, to mark out to any of our party who might fall to the rear, the path we had taken, and, at the same time, to prevent missing it ourselves on our return. At length, about noon, we emerged from the woods, and found ourselves close under the walls of the fortress, which we entered by a narrow gateway, after walking for a considerable distance along the edge of a rock, admitting of only one abreast, and then requiring the greatest care to avoid slipping over the precipice.

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* Many of them of a very different kind to those about Oatacamund.

The area within the fort is extensive, but irregular, occupying the whole of the crest of the mountain, on the edges of which the walls are raised. These are insignificant, and, like those of many ancient droogs, have the appearance of being intended rather to mark the boundary, than as an addition to the natural strength of the place. The principal gateway was on the opposite side to that on which we entered. It leads directly down the precipice into the plain, but it was now completely choked up by the growth of the trees.

In the time of Tippoo, the Sultan of Seringapatam, this fortress was called Syyudabad, had a garrison of a hundred men, and was intrusted to a Kiladar, named Ali Khan.

The walls of some large native houses are still standing, but most of the area within is overgrown with wood, of the same description as that growing in the surrounding forests. The trees, however, are still young, and in the absence of all other data, form a means of judging of the period when this fort was last forsaken. We could not find, on any part of the summit of the mountain, that there had been a command of water, which deficiency must have made this otherwise strong hold often untenable. From the more elevated parts we had extensive views of the plains, and our attention being directed to the spot, we were able to discern in the glens, some thousand feet below us, the little villages of the Curumbars. We

were also much amused by observing the process of exhalation. The atmosphere was generally clear, the sun in his full meridian splendour; and though at this height we felt no inconvenience from his rays, the arid and droughty appearance of the plains indicated there a very different effect. For a few minutes, not the smallest speck could be distinguished between us and objects below; presently, a smoke would arise, as though from vacuity, pervade the whole atmosphere, ascend, and gradually contracting its bulk, assume the form of cloud and vapour, but tepid as steam, and enveloping us for a few seconds, fly off in the direction of Petmarz, and the higher mountain ranges. We returned to Karrtkawady by the same route; and neither in our going or returning, met with a single wild animal of any description. We spent the greater part of the next day in making further enquiries respecting this fortress, and in the evening returned to Hoolikull, intending the following morning to proceed on a visit to some one of the Curumbar villages, and to which we were now invited.

The deference paid by the Curumbars to our two Tudas was very striking. It was quite that of a serf to his feudal lord; and on my asking one of the more intelligent among them who the Tudas were, he declined at first answering, but afterwards said,—this is a Kutan, that a Paike. He would not mention either of their names, although, as he afterwards informed me, he was well

acquainted with both, but addressed them by the appellations of Kutan and Paike,—terms or titles significant of their rank, and corresponding with lord, or chief, and priest. The Kutan looked sorrowful. It brought to his recollection the deserted morrt, the forsaken hills, and silent valleys.

Dismounting from our horses, we descended into one of the glens, led on by the Curumbars, who now feeling themselves more at home than during the first or second day of their visit, gave us some specimens of their ability in projecting themselves down declivities, which required from us every precaution as we traversed them.

The village, if a few miserable hovels constructed of the boughs and leaves of trees and loosely covered with dried grass, can be called such, was still more miserable than the Erular one we had visited. It was not however with these villagers a time of merry-making; and this glen, as we were told, was not one of the most flourishing. There was no temple, but their religion seems to be the same as that of the Erulars, except that they are not particular as to the mode of disposing of their dead; either burning or burying, whichever may be most convenient.

Swarthy and unwholesome in countenance, small of stature, the head but thinly covered with sickly-looking hair, the only covering it has,—little or no eyelash, small eyes, always blood-shot and apparently much inflamed,

pot-bellied, and with water running from their mouths, they have in most respects more the semblance of savage, than of civilized man. Their women and children have much the same squalid appearance, though on their necks and wrists they wear ornaments made of the different kinds of wild seeds and of berries. Many of the men also wear ornaments in their ears, of yellow straw, plaited with some degree of ingenuity; but, in their general appearance, they are much like the Erulars, pictures of wretchedness and misery. They gave us an abundant supply of honey, plantains, and such fruits as, on the higher parts of the mountains, or in the vicinity of Oatacamund, are considered delicacies.

They have no marriage ceremony; but occasionally, when two have been living together for some time, they will enter into an agreement, in the presence of friends, to remain united for life; and in a family where a succession of such unions has taken place, they will, once in two or three generations, perform a ceremony, and hold a festival in celebration of them.

This is done by pouring pots of water over one another, the pairs seating themselves together for this purpose; the ablution, probably the first voluntary one they have had in their lives, commencing with the seniors. They then put on new clothes, and end the day in feasting and merriment.

Like the Erulars, they cultivate, in patches, a little

millet and other small grain, the plantain, the chilly, and several esculent roots. They also procure the sambarany or frankincense,* and the auris and other roots, and give them in exchange for food or raiment; but their extreme improvidence in the season of plenty, like that of the Erulars, would expose them to perish of hunger for several months of the year, were it not for the position they hold with respect to the other tribes.

This race also inhabit those parts of the mountains, where the minor streams falling from them, can with ease be made to flow, more or less, in any direction required. This gives to the Curumbars much consequence among many of the cultivators below, and in particular among those immediately at the base of the mountains, where the Moyar and Siru Bhavani, making deep indentures in the plain, leave a large space of level and valuable land between them and the mountains; and the good will of the Curumbars towards these several cultivators, is a consideration well deserving any little assistance, which, in time of need, they may require. Many of the natives of the plains of this vicinity, have also a dread of the magical powers of this race,—an impression which may have originated from their living in places where it would be almost death to any of the former to pass a night, and where

* By drawing off the milk or sap of a tree, commonly called the dūpa.

wild beasts of every description are supposed to inhabit, joined to their wild and uncouth appearance; but however that may be, like the Burgher, they do not hesitate to apply to the Curumbars, when they or any of their family believe themselves enchanted or bewitched; and very many of them are always too ready to consider themselves so, when attacked by the most common disorders.

The fact appears to be, that the Curumbars have a knowledge of herbs and medicinal roots, which the others have not; and that the effects of these, when they have been judiciously applied, added to their great singularity of character, make up the whole and true cause of the wonderment and dread which they inspire. The Burghers say they have a knowledge of vegetable medicines, but they limit it to those which are noxious only, and believe that, with the assistance of their magic, they are able to convey them into the stomachs of those to whom they have any dislike.

On our road from Karrkawady, we stopped a day at a considerable Burgher village, for the purpose of witnessing one of their funerals. The deceased had been a man of some consequence among them. The body was brought out on a bier, ornamented with drapery of divers colours, and placed in front of his house.*

* Immediately after life has ceased, a piece of money, generally a quarter or half a rupee, or some other small silver coin, is put in the mouth of the defunct.

The greater part of the village had assembled, and many others, relatives and friends from distant villages. The musicians, five in number, who were Cohatars of the circle to which this village belonged, now commenced the wail, and to this the whole party kept time, as, with a measured step, they moved round the body, mourning and lamenting. A milch buffaloe was then forced round the bier in this circle, a little milk drawn from it, and poured into the mouth of the deceased. This buffaloe was then liberated, and another one brought up, the same ceremony observed with it, and with others to the number of ten or twelve. Parched barley, and various kinds of millet, were then put into the mouth of the deceased, and some of the party taking up the bier, the procession moved towards the place of burning, the musicians proceeding at some distance in advance, the female relatives fanning the body, and the males running a short way in front, turning round, and prostrating themselves before it. Arriving near the spot where the pile was constructed, the bier was set down, and the son or representative of the deceased, carrying in his left hand a small bar of iron,* went up to the deceased, and again dropped a little grain into his mouth; the remainder of the relatives then approached, and observed the same ceremony. After

* They think that iron has a repulsive power over the spirits that hover about the dead.

this, the representative seized a calf which had been brought here for the purpose, and addressing it, besought it to mediate for the departed, that the gates of heaven might be opened to him, and that his sins, and the sins of his generation, might be forgiven.

The calf was then let loose, and, glad enough to get away, ran off with all the speed it could attain; the representative, and the whole of the party, shouting out to it at the same time,—"away, away, away!"

The idea of this ceremony is, that the sins of the deceased enter the calf, or that the task of his absolution is laid on it. They say that the calf very soon disappears, and that it is never after heard of. In this case, it did not run off a great way before it stopped, and as it is always one which has been purchased for the purpose, generally from the Cohatars, they do not of course allow it to wander far in want of an owner. The bier was now divested of all its ornaments, and the cloth or pall* with which the body had hitherto been covered, taken off; a cubit of it given to each of the Cohatars, and to the Toriahs,† and the remnant again thrown over the body, which was now placed on the pile, the face down-

* Generally of the value of two or three rupees.

† This class are obliged to perform certain menial offices to the other classes of Burghers, such as that of tonsor, &c., and to attend at their funerals, &c., on account of which services they are entitled to certain fees.

wards, the head to the north, and a sort of pent roof raised over it composed of logs of wood. On these a large quantity of ghee was poured, and the whole being encircled with little heaps of different kinds of grain, fire was applied to it by the representative of the deceased, and then by others of the party.

All the females who had attended the funeral remained on the spot where the bier had been first set down, excepting the widow of the deceased, who, endeavouring to approach nearer to the pile, or rather making a show of doing so, was surrounded by the other relatives, and made to divest herself of her upper garment and a part of her jewels. These were thrown on the pile, and a new garment being given to her, she was escorted back to her home. After they had remained for some time, and until the body was nearly consumed, the whole party returned to the village, and mixing up a little orpi* and water, sprinkled themselves with it, as a means of purification.

We understood that the party would return to the burning place the next morning, for the purpose of sprinkling a little water on the pile, collecting the bones of the deceased, and such portion of the metal which had composed the ornaments as they could find, and putting the former into an earthen pot, that they would bury it

* The ordure of the cow.

some three or four feet deep, marking the spot with a circle of stones. If, as in this instance, the deceased was a male, the metal collected from the pile would be given to the nearest male relative; if a female, to the nearest female relative, for the purpose of being again worked up into ornaments. We also understood that the funeral of a female is conducted in much the same manner as that which we had now witnessed, excepting that the winnow, the pestle, and such like articles, over which she has had control when living, are put on the pile and burnt with her.

The barley harvest in the vicinity of Dimhutty had already commenced. It is the principal grain, and many individuals of the other tribes, who are always desirous of receiving their dues in it, had assembled here for this purpose.

Restricting our enquiries, in regard to this grain, to the particular produce of one field, or rather to one hill side, we estimated that produce to be about fifteen-fold that of the seed employed. Almost every one in the village, men, women, and children, were busily engaged in reaping, and carrying it to the thrashing, or rather treading, floor, of the village, where oxen were already at work, treading out the portions to be given to the Tĭr-ir-i* of

* To the Tĭr-ir-i about half a bushel; to the Tudas the same; to the Curumbars the same; to the Cohatars about five bushels.

the circle, the particular families of the Tudas, Cohatars, and Curumbars.

Questioning some of the Burghers on the inconsistency of their thus paying tithe to the Tĭr-ir-i, they said it was in return for the prayers of the Pōl-aul; that they could not believe that their crops or their cattle, themselves or their children, would prosper without his blessing, and that they generally desisted from cultivating their fields, whenever the Tĭr-ir-i was left without a Pōl-aul. They willingly acknowledged the justice of the Cohatar's claims. What they gave to the Tuda families was, they said, given of their own good will; while their gift to the Curumbars was evidently made, because, from motives of prudence, they did not like to refuse.

This was also about the time of wheat harvest, and, in fact, of the shamie, tennie, varaku, rhahi, kirie,—kinds of smaller grain, or millet; and also the mustard seed, which, together with the barley and garlic and onions, are all sown in May, and come to perfection during this and the succeeding month of September. The crops are no sooner off the ground, than it is again prepared to receive the seed of the vatta kadolie, and shanaugge (different kinds of pulse); of the vendey, a sort of condiment, and of the poppy, which come to perfection in four or five months, or about December and January. This, however, is a quick succession, which depends in a great measure on the industry of the farmer in preparing the necessary

manure, and keeping up the quality and strength of the soil; otherwise the ground is allowed to lie waste until the succeeding month of May. This, their usual process of cultivation on the best lands, is perhaps accomplished with as little trouble as accompanies similar operations in any part of the world; for the early and the latter rains, that is, the south-west and the north-east monsoons, not only mark the seasons and the periods for reaping and sowing, but acting upon a soil naturally fertile, leave the husbandmen but little to do. In March or April, they put in the seeds of the pumpkin, the gourd, and the mochhie,* gathering the produce as it becomes progressively ripe; and should the two former have been sown in a moist soil, they continue to produce for the following two or three years. In these months, also, they sow the koralie, another sort of millet, very productive, and very hardy, growing on their poorest kind of grounds, but not coming to perfection for nearly nine months, or until the following November or December.

At Nunjana Gudal, a village at the foot of the hills in the Mysore country, a chariot festival is held, in celebration of the vernal equinox. Of this festival, the Burghers are correctly informed by itinerant Gurns, of the Lingavant sect, and they thus learn when to commence their first sowing.

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* A kind of beans, which also grow on a creeper.

The kirie, or princes-feather, of which mention has before been made, is often mixed together and sown with barley, rahie, or mustard seed; and a crop thus mingled, when about to be cut, partakes as much of the beauty of the flower garden, as of the luxuriance of a field of ripened grain.

The cultivation of the Cohatars is, with the exception of the poppy and three or four of the smaller grains, the same as that of the Burghers, whose practice, as before mentioned, they follow as closely as they can, in every thing that relates to husbandry. The product of the different crops, besides that of the barley, is, on an average, of wheat* twenty-fold; of mustard and the other smaller grains, between thirty and forty-fold.

Mustard seed, vendey, garlic, the juice and seed of the poppy, and ghee, are the only articles of which they export any portion. The remainder of their grain they keep for home consumption.

We had engaged, on our return to Oatacamund, to wait during a few hours on the road, in order to witness

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* The Burghers informed me that English wheat had been tried with much success; that the seed was much more productive than that of the hills; and that the meal, when well cleansed from the husk, was superior; but that their implements could seldom effect this, and that in consequence they considered it not so wholesome. They also said that it gave them much trouble to keep the wild hog from it, whereas that animal seldom or never entered a field of hill wheat.

the yerr-gompts, or sacrifice of a calf, by a family of the Tudas.

In the recess of a wood, whence a view of every thing, but the sky and the surrounding mountains, was excluded, a number of Tudas had assembled, some of whom were busied in collecting dried bark and leaves of trees; others in lopping the branches and preparing fuel of a larger kind; others, again, in the act of producing fire by the friction of two pieces of wood; and some standing, in melancholy mood, musing over a calf, a most beautiful animal of the kind, the intended victim of the sacrifice. The fire was applied to the dried leaves and bark, and quickly fanned into a flame; more wood was then added, and as the smoke began to curl up from among the trees, and fly off towards the mountains, the calf was brought near the pyre, the whole of the party collecting together round it, the officiator being provided with a small club, which he had just fashioned, in one hand, and a bunch of leaves of the holy Tiurr in the other. The officiator now received from the party who made the offering a small piece of money; and after making repeated salutations to the East, and waving the bunch of leaves around the calf,* struck it with his club on the back of the head,

* The victim must be a male of a certain age, and without blemish. On this occasion, two calves had been purchased, the first one having been rejected.

and instantly deprived it of life. While its limbs were still quivering, the whole party, throwing up their hands and eyes towards heaven, repeatedly exclaimed, May it be as an offering from—naming first one, and then the others, of their several high places.

The waving of the leaves was then again renewed, and the sacrificer taking off the skin, spread it out on a layer of branches, and placing upon it all the several pieces into which he had cut up the animal, except the head, feet, and entrails, sprinkled them with the blood. Others of the party had in the mean time prepared a number of double-pointed skewers, on the one end of which were now stuck the several pieces, while the other was forced into the ground, and the whole were arranged in a circle around the fire. When the flesh had become well singed, small pieces of it were torn off, and, together with the head, thrown into the flame. A skewer was then given to each of the party, together with a quantity of newly-made butter, and each making his salutation to the East, picked off a little of the meat, rolled it up in the butter, and eat it. However, with the exception of one old man, who seemed to relish the flesh, and to be loath to rise so soon as the others, the eating of the meat was evidently less to gratify the appetite, than to comply with a needful part of the ceremony.

What remained of the offering was equally divided, for the purpose of being sent to the different families of the

Tudas, throughout the hills. Both Tardas and Terallies joined in this ceremony, and the sacrificer also was a Tarda. A little boy and girl, the children of the sacrificer, had accompanied the party. The boy was allowed to remain, and to partake of the offering, but the girl was sent away to a distance, till all was over, when a little of the meat was also given to her; but females are never allowed to join in this sacrifice.

CHAPTER VII.

THE month of October, the period of our intended departure from this most delightful of climates, was now drawing near, and as we still had not visited the Norr of Mheur, or the Khoudah division of the hills, we started on this our last tour, and crossing the Kehtwah,* encamped, late on the evening of the following day, on an eminence between the morrts of Teruz† and Perk. This division of the hills is again divided into the upper and lower ranges. The latter is about the elevation of the immediate vicinity of Oatacamund, the former considerably more elevated, though none of the peaks are equal in height to Dodabetta. For several days, the sky had been clear, and the most lofty of the mountains uncapped and cloudless; so fine an opportunity of viewing from them the low countries to the west, was not, at this season of the year, to be lost, so we determined immediately to ascend the higher range, and to proceed to Ungindah and Mooka

* This beautiful stream of water has been before mentioned.

† This was now deserted.

Mullie, two extreme peaks in this direction. The accomplishment of this, however, was not so easy a matter as we had calculated, for none of our people were acquainted with the different tracks leading over these mountainous wilds; and the Tudas of Perk, being few in number, and fully occupied in the care of their numerous herd, refused to accompany us. We at last procured a guide: and the following morning crossed the Pavhk-Phúr, a fine limpid stream; then passed along the summit of the mountain known by the name of the Avalanche; and, proceeding nearly due south, arrived at what may be considered the general level of the higher range of the Khoondas. It took us till the next day to reach the neighbourhood of a mountain called Guli-Kul,† from the pinnacle of which you can, in clear weather, see the western sea, the distance being something less than fifty miles. But the opportunity, of which we hoped to take advantage, had passed; and after waiting upwards of two hours, wishing, rather than expecting, that the clouds and mist would clear away, and admit of our having a view of the ocean, we were obliged to return to our tents, with the faint hope only that we might be more fortunate on the following day. Taking an early breakfast, we started for Ungindah and Mooka Mullie, which now lay some miles to the south of us. We were on foot, for to take horses would

† It is 8585 feet above the level of the sea.

have caused much delay, and indeed I doubt whether some parts of our road would have been passable in that manner.

After a sharp walk of three hours and a half we arrived at the peaks; though still unfortunate with respect to the weather, for with the exception of an occasional glimpse of a lower table land, that stretches out beyond the mountains towards Paulghant, we were constantly enveloped in mist and cloud, and were unable to see beyond the immediate spot on which we stood. The path by which we had come, or, indeed, any part of these mountains, was familiarly known to only one of our party, the guide who had come with us from Perk; and by the time we had taken our tiffin, for which the long walk and the bracing air had given us every inclination, dark heavy clouds had collected in our vicinity, threatening not only a deluge of rain, but, what was much more to be apprehended, to darken the atmosphere to such a degree, as would leave it quite problematical whether we should be able to find our way back. Our guide had more than once remarked on the appearance of the weather, and at last hinted at the probability now mentioned, stating at the same time, that some of the morasses which we had to recross, were full of tuyulties,—a kind of quagmire, not unknown, I believe, by the name of devil's hole, or purgatory swamp.

A pedestrian on these mountains, however, has no

cause to apprehend mischief from any animal of the reptile kind. Of serpents there are only three species, and those are innoxious; the meeting with one of them is spoken of by the natives as a circumstance of very uncommon occurrence. As you descend, they become more numerous and of greater variety; and when you arrive within a few thousand feet of the plains, serpents are met with of the same description as in other parts of India. It is also worthy of remark, that the musquito and the white ant, two very great pests in most parts of India, seem, as by a law of nature, to be forbidden to approach the crest of these mountains.

At one part of the road, about half way between Ungindah and our encampment, near Guli-kul, we had observed that the foot-path broke off to the westward, and that to this point, though precipitous and rugged, it was a well-beaten track; but that between this and the peaks, not a single trace of human footsteps was to be seen. Drenched with rain, and almost exhausted with the fatigue of climbing up and descending mountains, of which the rains had rendered the footing so insecure that we were often as much indebted to our hands as our feet, it was with considerable satisfaction that we regained the point above alluded to; and we now learned that this footpath was one which, in former times, had been much frequented by smugglers, in conveying tobacco and other highly assessed articles, between the Mysore

and western countries, while even at the present day it was not altogether unfrequented.

The face of the country, in this part of Mheúr, presents by no means so favorable an aspect as its less elevated parts, or as the district of Muzzorr; and though generally clothed with a fine rich herbage, and intersected by numerous streams of pure and transparent water, which in their eccentric course often wind many miles before they turn towards their general receptacle, the Manar, yet there are several parts where it is very stony, and where the granite, protruding its bluff visage, looks seemingly malignant on the surrounding vegetation. This perhaps may in part be accounted for by the precipitous formation of the mountains, and the long continuance of heavy rains,* to which this part of the district in particular is subjected.

We saw very few wild animals, but from the marks of the bear, tiger, and elephant, they would seem occasionally to frequent the district. No morrts, no hutties, no signs of human habitation, are here to be seen; the whole is a wilderness, beautiful in the fine season, but drear and gloomy for more than two thirds of the year. It is during the former period that the Tudas drive their herds to this part, leaving it again as the heavy rains commence. We descended from the more elevated parts

* Nearly nine months of the year.

of the Norr, and returned again to the neighbourhood of Pērk and Terúz. These morrts are each situated on the sides of mountains, and connected by a curvature that sweeps between them at a height considerably above the general level. It is a pretty spot, sheltered from the extreme violence of winds, and commanding, at the same time, extensive and interesting views. The two mountains, near which the morrts are situate, form as it were the two horns of a crescent of mountains, still more elevated, that stretch out from them on each side, towards the west; and inclose a basin or valley, in which the comparatively small green hills rise and fall in gentle undulations, and along the centre of which the Pavhk, which here has its rise, winds in crystal beauty. The sides of the surrounding mountains are partially covered with hanging woods; and the tremendous gash in the side of one of them, now called the Avalanche, forms a striking contrast to the milder features of a landscape, which at all times must have been extremely interesting. The people of the neighbourhood say, that about four or five years ago,* there was a constant fall of rain for eight days, with heavy rolling thunder; during all which time the winds were so tempestuous, and the country so enveloped in darkness, that none dared stir from their homes. When at length the weather cleared up, they

* In 1824—5.

discovered the tremendous havock that had been made; and that the Pavhk, overflowing its banks in every direction, was surcharged with the wrecks and fragments of the mountain's side. We had crossed this stream on our way here, at a spot some miles lower down, and there observed, though without at the time knowing the cause, large quantities of shattered timber, thrown up far beyond its usual confines.

In its serpentine course through the valley, this stream* runs at a short distance from the base of the Avalanche; and crossing it at this part, we proceeded up the bed of the latter, to the point where the mountain is first denuded of its covering.

The peak of this mountain lies north-east and south-west; it is the highest of this vicinity, and therefore likely to attract any passing cloud surcharged with rain: at a few hundred feet from its summit, but somewhat to the west, is the source of a little brook, which to all appearance must have long existed, though formerly it would not perhaps so readily find its way into the Pavhk, as it now does, along the bed of the Avalanche. At such a season, and at such a period as is here alluded to, the master-storm would hang over the higher range, and serve, within its verge, as a general base to the clouds

* It eventually falls, not into the Manar, the general receptacle of all the minor streams of this quarter, but into the Pykari.

from the south-west. It may therefore have been the concussion with this, of some minor storm, that in the first instance had been driven past this range, that caused the phenomenon. Such a concussion would naturally tend to make the latter exhaust itself; and pouring out its waters in one mighty column, they would cut through the earth until they reached the solid granite, carrying with them the whole of the superficies, and falling to a point near the source of the little stream before mentioned, where a part of the mountain traverses at right angles. There meeting with temporary obstruction, the waters have thence rushed down the declivity with a violence against which neither woods nor rocks could make successful resistance. These, uprooted and dislodged, have together rolled down in one chaotic mass, and falling into the Pavhk, have been carried on with its collective waters, scattering far and wide the signs and trophies of the devastating influence.

We could not discover, after the most minute examination, any appearance of the lightning's blast, or of volcanic eruption; but every thing indicated the forceful effects of a weight of waters, and of tempestuous and infuriate winds. From the banks of the Pavhk to the point in the side of the mountain, at which these effects first became visible, we estimated to be little short of a mile. Within this distance several springs have been laid bare, which before could have only had a latent

existence; and among these are two or three of very superior chalybeate properties. On one or two of the little hills within the basin, we observed similar signs, though in a very minor degree, of storms or clouds having exhausted themselves, and of large portions of the superficies having been carried away.

From what has been said, it will not perhaps be thought difficult to account for the phenomena which, at first view, the Avalanche seemingly presents. In the neighbourhood of springs issuing from the solid rock, the superficies of this part of the mountain must have been partially deprived of its power of adhesion to the rock, by the gradual oozing of the water; and being completely saturated from without, by the constant heavy rains that had already fallen, they would not be able, for a moment, to resist the sudden deluge poured upon them from the bursting cloud, but rushing downwards, would give by their momentum, adventitious aid to the torrent and the storm.

We remained here two or three days, and then descending to the banks of the Pavhk, followed its windings and sinuosities till we came to its confluence with the Pykari; whence we directed our steps towards the source of the latter stream, which has its rise near a very remarkable mountain, called Teygunnum, or more commonly, Moorkoorty, the peak of which is upwards of eight thousand five hundred feet high.

After an easy ascent, although of nearly a mile and a half in length, we arrived at its summit, and, as at other places, found ourselves enveloped in mist and clouds. Fortunately, however, we had not waited long before the sky cleared sufficiently to allow us a partial view of the low country, and of the outer side of the mountain. It is this outer side which renders Teygunnum so remarkable. Down to the apparent base, a distance of many thousand feet, it is perfectly perpendicular, which gives to the mountain the appearance of having been cut through the centre one, half being so completely removed as not to leave the slightest shelving or ledge between the pinnacle on which you stand, and the level of the plains below.

Immediately beyond is a hilly surface covered with jungle; but when looking down upon it from so great a height, and catching only, as the intervening clouds admit, a momentary glimpse, the forest trees appear like moss and herbage; and the variety of forms which they present, occasioned by the undulatory surface at their base, offers to the eye a very fanciful and even romantic appearance. The brink on which you stand while viewing this extraordinary scene, and which, the longer the eye rests upon it, becomes still more and more romantic, is, however, a tottering precipice, the ground of which is so unstable, that with a touch large masses are precipitated down the vast height; and fascinating as are the forms which each cloud, as it shifts or rolls away,

discloses to the view, the result of one incautious step is so evident to the senses, that the pleasure which would otherwise attend the survey is considerably abated.

The face of the country in this vicinity is much the same as that of the higher range of the Khoondas, perhaps a little more favourable, from the circumstance of the Pykari having its rise here, and receiving at almost every inflection of its course, some minor stream; so that its breadth becomes considerably enlarged even before it arrives at the embouchure of its more respectable tributary, the Pavhk.

We now proceeded to the morrts of Noshk and Tornorr, or, as the latter is commonly called, Pykri, whence the name of the river, and soon got into a much finer part of the country than the one we had left. About Moorkoorty we had seen numbers of the wild goat, and this day we saw many bears, hogs, sheep, antelopes, and a variety of game.

Noshk is situated far up the side of a mountain on the Mysore boundary. It consists of only two or three dwelling-houses, huddled together, and when viewed in some directions, has more the appearance of an eagle's eyrie than of the habitation of man. The site, however, is altogether a very pretty one. At a short distance is a little wood, within which lie partially concealed the temple and the byre. The undulatory surface immediately around the adjacent mountains, covered with blooming heather,

and the hanging woods and rugged cliffs which line the mountains outside, and lead the eye to the plains below, afford views which fully compensate for the labour of ascending this promontory. We here in particular remarked the power of the atmosphere in conveying sound. On the summit of one of the adjacent mountains a Tuda was grazing his herd, and as our arrival had created a little bustle in Noshk, he was desirous of learning its cause. From where he lay reclining, to the spot on which we stood, was, in a direct line, a considerable distance; and to have proceeded from one place to the other, by descending and passing through the intervening valley, must have taken up at least many minutes. Our people, however, carried on their conversation with this herdsman, without the least apparent exertion; so that a stranger might at first suppose that he heard a sort of aerial sound floating around him, and would be for some time at a loss to conclude whence it proceeded. Tornorr is perhaps the largest morrt on the hills, and the proprietor, Teydi, of whom the figure in the frontispiece is a very good likeness, is perhaps the richest among the Tudas, possessing a herd of between two and three hundred buffaloes. There are one or two other morrts in this vicinity, and a Tĭr-ir-i, all of which we visited; and after some converse with the Pōl-aul of the latter, the day was so far spent that we returned to Tornorr to pass the night. On the following morn-

ing we proceeded, as had been our intention the day before, to attend the obsequies of a Tuda, not the one whose funeral we had some months before so unexpectedly witnessed, but of one of the most aged of this tribe, named Kenbāli, and who had died while we were absent in another part of the hills.

It was still early when we arrived at the Kērt Morrt,* or cemetery, situated at the foot of an extensive valley, enshrouded by lofty mountains, and shut out from the view of all surrounding objects, except the more distant peaks and elevated ranges to the south-west. In many respects the spot resembled the one which has already been described; but it was more extensive, and as it belonged to one of the principal families of the Piekis, it was evidently kept in better order. At one corner was the Tu-el,† close to it a Pholti, or temple, and at short intervals had now been erected several temporary buildings, formed of the branches and leaves of trees, and covered with a light thatch.

We had not been here many minutes, when a group of females arrived, attended by two or three of their male relatives, carrying, folded up in a new mantle, the relics of the deceased. As the party slowly advanced, they each responsively chanted a solemn dirge; and entering the temple, carefully spread the mantle within the inner

* Literally, the place of death. † The inclosure for the herd.

apartment, and seated themselves around it. Other groups of females soon afterwards arrived, and the whole joining in the lament, its swell now echoed through the valley, and seemingly told a tale of sorrow.

Strolling up a path which led over one of the mountains, we were met, as we gained the summit, by the whole of the Kerzwan family and their connections,—men, women, and children, between sixty and seventy in number; all the former, excepting the aged, carrying huge clubs. The advance of the party was composed of twelve or fourteen athletic and handsome youths, shouting, as they came on, in sonorous and manly voices, the hāuh, hāuh, or cry of exultation, to which responses were given by the following groups. We were well known to this family; and after the usual salutations and enquiries, the section of youths composing the advance, insisted on escorting us down the mountain's side, in the manner they had ascended it in the opposite direction. We had, however, proceeded but a short way, when the notes of the lament caught the ear of some one of the party, and gaining at the same time a view of the temple, the cry of exultation was quickly changed into a general response to the wailing and mourning below. As they approached the temple, the clubs were grounded, and as many entered as conveniently could at one time, bowing themselves to the relics; and after these had joined in grief for a brief space with the females and relatives

within, they retired to make room for others. Some additional families, or companies of men and women, were now seen advancing to the spot, by the different winding paths along the sides of the mountains; and their deep responses, as each party topped some eminence, bringing them in view of the temple, or as they caught the notes of the death-song wafted on the breeze, gave a solemnity and seriousness to the scene, which rendered it extremely interesting. All these parties, as they approached the temple, went through the same ceremony as the first; and, in a short time, several hundreds of both sexes had assembled.*

It was of course a portion only of this multitude who could be supposed to exhibit unfeigned grief; but the deceased had been highly respected among them, was numerously connected, of great age, nearly a hundred years, and had for a very long period been one to whom they looked up for advice, and by whose decision most of the families had always been willing to be guided.

A misunderstanding which had existed for some time between two families, seemed now to engross the attention of many of the men; and the greater part, or about two hundred of them, adjourned to the side of a mountain at a little distance, where, seating themselves on the

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* Upwards of three hundred men, nearly half that number of women, and about as many boys and girls.

grass, they fell into conversation, and occasionally into violent discussion.

While in this situation, their appearance was highly picturesque, and particularly so, as connected with the scene which was passing below. The greater number were giving the whole of their attention to one or two, who every now and then rose up, and baring the right arm, by allowing the folds of the mantle to flow over the left shoulder, and throwing themselves into commanding attitudes, seemed to be each defending his respective cause, or haranguing the assembly, to gain their suffrages.

Other small groups had also been formed in different parts of the valley, but all now returned to the green; and some forty or fifty of the clubmen, joining hand in hand, and circling round in measured time, performed a sort of dance, to the music of a pipe and tabor. This over, nearly the whole of the men proceeded a short distance up the valley, to the side of a mountain, on which were grazing a large herd of buffaloes, and selecting fifteen or sixteen of these, drove them with an air of triumph into the inclosed area; some of the men throwing off their mantles and entering it with them, and others leaping the walls, while the whole, at the same time, sent forth a shout of joyous exultation.

Some of these animals, the intended victims of sacrifice, were the offerings of the family of the deceased, and

some, those of his connections and friends. The same wild sort of dance, as before mentioned, now took place within the area, and among the buffaloes; and when the alarm and fury of the latter had been strongly excited, a signal was given to commence an attack upon them, and to attach a bell to the neck of each. Those which were provided by the family of the deceased were first selected. They were fine large animals, monsters in comparison to the breed of the low country, and in this infuriated state proved no informidable adversaries. No stratagem was had recourse to, but two of the young men throwing themselves upon the neck of the animal, seized it by the horns, and twisting their bodies behind the beast, supported themselves with one hand, while with the forefinger and thumb of the other they seized the cartilage of the nostrils. Others ran on to their assistance, when they let go the hold on the cartilage, and eight or nine of these powerful men were now seen hanging on the neck of one animal, while others were striking it with their clubs, and with hideous yells and gestures were endeavouring still to increase its rage, and to heighten the jeopardy of the party. During this time, the animal was not passive, but every now and then rushing as by a sudden impulse, sometimes among the other buffaloes, sometimes against the wall of the inclosure, appeared often about to gain the victory over its numerous and powerful opponents.

Three or four animals were thus attacked and overpowered at the same time, and the bell being attached to the neck of each, they were again liberated, the successful combatants giving a shout of victory; when, shouldering their clubs, and joining hand in hand, they recommenced the dance.

The remainder of the assemblage had in the mean while lined the walls of the area; of these, some were still weeping, some joining in the exultation of the successful combatants, and others, as the jeopardy of a husband or a lover became imminent, sent forth shrieks of horror. The latter were not infrequent; and some grey-headed old men, who were looking on from the top of the wall, and in part directing the ceremonies, having remarked that, in the days of their youth, two or three of them would overpower the largest and most furious of their animals, the combatants were excited to still further exertion, and several of them, in consequence, were severely wounded.

The whole party then again returned to the green, and arranging themselves in several rows, a repast was served out, consisting of boiled rice and ghee; and the remainder of the day passed, on the part of the relatives and connections, in a continuance of the mourning; and on that of the others, in conversation, or in the dance.

Great numbers of Burghers, Cohatars, and Curumbars also attended this ceremony; and among the latter were

the musicians, whose pipes, though it was difficult for our unpractised ears to catch the variations, gave forth the plaintive, the joyous, or the solemn, as on each occasion was judged suitable.

Some among the former also offered victims of sacrifice; and as the example was too neighbourly not to be deserving of imitation, my friend and I each gave our victims also.

During the repast, we had a good opportunity of ascertaining the number of the Tudas present, and found them to exceed what has been mentioned. All were dressed in their best attire; the hair of the women hanging over their shoulders, very tastefully curled, and their necks and wrists exhibiting a profusion of gold, silver, and coral ornaments, such as they are seldom or never seen to wear on common occasions.

The superior bearing and masculine appearance of the men, the modest and graceful demeanour of the women, their fine expressive countenances, and, indeed, the character of every thing connected with the scene passing before us, was so totally different from any thing else of the present day, either in this, or perhaps in any other part of the world, that it required no great force of imagination to suppose, that what we were witnessing, were relics of forms and ceremonies handed down traditionally through countless generations, of a people who, except this poor remnant, have long since passed away.

We were awakened the following morning by a lively air from the pipe and tabor. The night had been rainy, and as shelter had only been provided for a few, many were obliged to seek it in the woods, where they had made large fires, the smoke of which was still curling up from among the trees, while those who had bivouacked around them, were now returning to the green.

After a very plentiful repast had been served out, the dance recommenced, both on the green, and within the Tu-el; and as other victims, the voluntary offerings of friends, were occasionally brought in, they were in the same way attacked, and a bell tied to the neck of each.

The folded mantle containing the relics was now brought from within the temple, and placed in a line east and west on the ground in front of the barricadoed entrance to the Tu-el. Immediately around it assembled the male relatives, the senior of whom, a grey-headed old man, crouched down, and covering his head with his mantle, bowed it to the ground so as to touch the earth with his forehead, in the little space left between the Tu-el and the cloth containing the relics. He then rooted up some of the earth with a stick—the wand of the deceased,—around which was now tied a shred from the cast off garment of a Pōl-aul; lifting then a little of this earth in the palm of his hand, and asking the consent of the by-standers, he threw some three times to the

west, and three times to the east,—the former falling within the area, the latter on the relics. Recovering afterwards his erect position, he gave the stick to another, when the same ceremony was gone through by him, and in succession by all the other relations of the deceased, including two little boys, his great grandsons. The whole of the individuals, standing in front of the entrance to the area, now addressed the buffaloes as "Dii Animales," beseeching them to use their intercession for blessings to be bestowed on them, their wives, their children, and their herds; that they may enjoy health, and freedom from misfortune, that their feet may escape the thorn, their heads the falling rock.

A young heifer was now led up and tied to one of four posts that were placed at a short distance, similarly situated to those in the cemetery before mentioned, when the sacrificer, first laying his hands on the head of the animal, slew it. The mantle containing the relics, had in the mean time also been brought here, and when sprinkled with the blood which had trickled from the nostrils of the victim, it was removed to the centre of the green, and the female relatives and their friends seated themselves around it, repeating the lament, and shedding a profusion of tears. Among the relatives were two very old women, with perfectly silvered locks, one the wife, the other the sister of the deceased. Age had rendered them too infirm to walk, and they were

carried to the spot, in the same way as they had been brought from their homes, on the shoulders of their sons.

The general sacrifice now commenced. Some seven or eight of the victims were seized in the same manner as on the preceding day, and forced up to the relics, so near as to allow the dying breath of each to waft them as it passed; when two Terallies, or men of the same class as the deceased, commenced the slaying of the animals. This operation was performed by striking the victim behind the horns, with a wood-cutter's axe, a small instrument, but the first blow of which generally sufficed. The infuriated animal fell to the ground; its eyes, which but the moment before were rolling and glaring with rage, became on the instant glazed and motionless. It was then dragged still closer to the mantle, so that the mouth and nostrils might rest on it.

Some of the larger animals, however, did not so quietly submit to their fate, but whirling about the green, and driving in among the multitude, seemed at times to threaten destruction to their adversaries. Honour forbade that others should go to the assistance of the little band who had undertaken to master each animal, and thus, apparently, some chance was given to it; but it had to contend with the strong, whose energy and courage were not to be overcome.

The sacrifice was continued till the whole of the

victims were slain, and these, not including the heifer sacrificed at the posts, amounted to nineteen. They were all females, and one of the number had following it one of the beautiful calves already mentioned. It frisked after its mother, in all her evolutions, and when she was still, ran to her with apparent amazement. When she had fallen it would not approach, but looking around, seemed to implore assistance of the by-standers. This was not long required. A slight blow deprived it of life, and its mouth was then placed where, in life, it was fond to be, among the teats of its mother.

The whole scene now presented an extremely interesting spectacle. The wild dance, which, at a short distance, was still being performed by some of the party; the exultations of the clubmen, as they brought up another victim to the death; in the centre lay the relics, on each side of which sat weeping, in silence, the two silver-headed matrons; round these lay the slaughtered animals, and among them the crowd of mourners, males and females, young and old, sitting in pairs, face to face, "with drooping foreheads meeting;" the whole uniting in one universal moan, with which, as it rose and fell, was heard the wailing pipe, breathing in unison the solemn notes of grief and sorrow.

Others of the assembly joined the mourners, or two who had previously associated their griefs, would part, and unite with others in the same expression. On these

occasions, the ceremony of giving the foot was particularly remarkable. To a female sitting alone weeping, a man would go up, repeating the "Hey hey ze zha!" or cry of sorrow, and projecting first one foot then the other, the female would bow down, so as to touch them with her forehead. If a female was the approaching party, she crouched down, and the man rising up, the same ceremony was observed. They then seated themselves opposite to one another, their foreheads touching, and sometimes their arms resting on each other's shoulders. This continued during about two hours, when the mourners gradually drew off, leaving only the few who were immediately about the relics.

A little painted bow, three feathered arrows, with bladed iron heads, and the wand of the deceased, were now laid on the mantle, a few handfuls of parched grain and coarse sugar deposited between the folds of it, and the whole, after several prostrations, were again removed to the temple.

A repast was then served out to the assembly, and a crowd of Cohatars, who till this period had kept at a respectful distance, crept in among the slaughtered animals, and busily engaged themselves in examining the state of their flesh, and the quality of their hides, seating themselves on those of which they intended to become the purchasers.

At some distance, on the brow of a mountain, sat some

half dozen men, sadly clad, calm spectators of what was passing below. These were dairymen, whose state of purity did not admit of their joining in the ceremonies.

To my great surprise I this day recognized, among the principal mourners, an old acquaintance, the Pōl-aul of one of the Tĭr-ir-ies I had visited, and whose intelligence and willingness to impart whatever information he possessed, had led us into long converse, and seeming reciprocal confidence. He was now clothed as the other Tudas, and which made so great a difference in his appearance, that he had, it seemed, on the preceding day, once or twice addressed himself to me, without my recollecting him.

On this occasion, I was dressing the wounds of those who had met with accidents in the games, and as he was supporting the head of one of them, his strongly marked Jewish countenance brought back to my memory his strange and inhuman-like appearance in the garb of a Pōl-aul. The sudden recognition on my part, was the subject of much mirth among them; and I now understood that he had thrown up his sacred office for the purpose of attending the funeral obsequies of the deceased.

An exhibition commenced about this time, in which two Tudas from Nelalam* were the principal performers.

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* It appears that a number of Tudas were induced to follow the Nelalam Rajah, when he was driven from *Mullay Kotah* by the

They pretended to be seized with a sudden frenzy, cast off their garments, threw themselves about with a great deal of wildness of gesture, attempted as though to pull down the temple, to possess themselves of the various coins which in ornament had been stuck up on the front of it, and catching hold of the clothes of the by-standers, endeavoured to drag them to assist in the work of despoliation. They then seized two bells that were hanging near the doors of the temple, and two large knives, which to us appeared to have been put there for the purpose, and leaving the enclosure, proceeded to the green.

Here they performed a sort of dance, and continuing the uncouth and satyr-like gesticulation, feigned to cut and lacerate themselves. After considerable exertion, and much semblance of coming inspiration, they each spoke, in broken sentences and words half inarticulate, what was made to appear the wisdom of the Divinities of their adopted country, and truths oracular regarding that of their fathers. Thus it ran: "Degenerate race! how long will you abuse the bounties of heaven? These herds were entrusted to your care, that you might thence derive

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Mussulmans, and they and their families have ever since remained with him. Some of them are still allowed to intermarry with those on the hills, and, as on this occasion, to attend their principal ceremonies. Many of them, however, are those who have been driven from the society of their own people, and it was thither that Pinpurz thought of fleeing, as mentioned in page 71.

the necessaries and comforts of life. They gave you food, they gave you drink, and in the abundance of these blessings, the woven mantle and needful raiment. Contented, your homes were then the home of the stranger; even when poverty and the arm of the strong* oppressed you, the chance sojourner still found waiting him the grateful draught, or humble fare. But,—beware the hand of fate! the allurements of riches have made you mercenary, the grateful beverage and gratuitous meal, the bounteous gifts of heaven, you now part with only in exchange for the wealth of the stranger. A murrain† has fallen on your herds. Black destiny hangs over the land of our fathers."

The night was fast closing in, and calm and silence succeeded to the general tumult of the day. The pipes no longer spoke the plaints of the survivors, the song of joy, or the pride of triumph. The occasional and not infrequent bursts of individual grief, and the shrill and discordant voices of the Cohatars, wrangling among themselves about the division of the spoil, or on the means of guarding it from the wild dog and the jackall, alone interrupted the universal quiet. The mountains of Mheür

* They have a faint tradition among them of having been at one period much oppressed by some native prince, but who this prince was they can give no account.

† This was fact.

had long been obscured by mist and vapour, and every surrounding eminence, catching each some wandering cloud, seemed to portend a night of storm and deluge.

Having notice of the period when the ceremonies were to close, we retired at an early hour, and as we had been fully engaged during the day, enjoyed a sound repose till some time after midnight, when we were aroused by the wailing pipe and mourning throng in preparation for the final rite.

The mists and clouds had now descended to the valley, and forming a dense and vapoury atmosphere, enshrouded the whole party as we slowly wound up an adjacent mountain's side, near the brow of which the flickering of the remaining embers of a fire which had been previously lighted for the purpose, marked the spot where the last funeral pile was to be constructed.

Shut out from all other objects, the ambient space in which we moved, seemed to be invested with a death-like stillness; not a sound was heard but the deep and sonorous voices of the men, the soft and modulated notes of the women, as each alternately sang the dirge, or mourned the wanderings of the departed* spirit.

Arriving at the spot where the shelving of the mountain had been partially levelled, we observed a circle of

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* The expressions were literally, oh! Kenbali, whither art thou gone? Alas! alas! our father, Kenbali!

stones, enclosing a space about four and a half feet in diameter, which it was evident had been the site of former piles; close to this was a deep hole, in which lay loosely thrown three or four rude stones. The relics were now laid within the circle, and the officiators taking brands from the fire just mentioned, waved them round the mantle three several times, then placing them at each end of it, fresh billets were added, and a little camphor being sprinkled over them, the whole quickly became ignited.

The pile was now closely encircled with little baskets, bamboo cups, and variously shaped gourds, some bound with silver, others ornamented with thread and tape of divers colours, and the whole filled with grain, the produce of the hills. The bow and three arrows were then placed on it, after these the rod or wand, and then the axe and wood-craft of the deceased; last of all his standard * staff. Fresh billets being added, the whole was shortly in one general blaze, and when the morning dawned all within the circle was reduced to a heap of charcoal and smouldering ashes.

During the whole of this period, the lament was continued by the relatives and friends, accompanied by every indication of sincere grief. It was an impressive

* The head of each family has a staff of this description. It is a pole between twenty and thirty feet long, at the end of which, instead of a flag, is tied a bunch of small shells.

spectacle. The universal moan,—the addresses to the departed spirit,—the sudden ebullitions of grief,—and the pile occasionally throwing up a flame that illumined the whole group, shewing the strong athletic forms of the men, the slender figures and loose flowing tresses of the women, as each joined tear to tear, and seemed to seek relief in unity of sorrow.

The charcoal and ashes were then minutely examined, and after selecting from the heap the iron or such pieces of metal as had passed through the fire, the remainder was swept into the hole before mentioned. The loose stones, which had previously been removed, were now replaced, and the whole throng passing over them in succession, bowed their heads to the ground, exclaiming, "Health be to us," and took each his way to his own home, leaving us to wonder, and exclaim,—

"WHO CAN THEY BE?"

A WEATHER TABLE,

FROM JULY TO DECEMBER, 1829.

1829.	July.	August.	Sept.	Oct.	Nov.	Dec.
Highest Rise of the Thermometer at 2 P. M.	68	66	65	65	62	65
Lowest fall at sunrise	46	48	49	47	40	31
Mean temperature at ditto	52. 7	52. 6	52. 8	52	46. 9	47. 6
Ditto at 2 P. M.	60. 7	60. 3	62. 7	60. 3	58. 5	60. 4
Mean daily variation	8	7. 7	9. 9	8. 3	11. 6	12. 8
Mean Temperature for the Month	56. 7	56. 4	57	56. 1	52. 7	54
Quantity of Rain	5. 34	6. 11	4. 21	10. 77	1. 64	4. 73
Prevailing Winds	S. W. S. S.W.	S. W.	W.S. W. W.S. W.	W.S. W. N. E. E.	N. N.E. E.	E. N.E. N. N. W.

HEIGHT OF THE PRINCIPAL MOUNTAINS.

	Feet.
Height of Rungasawmy Peak, near the Guzzelhutty Pass *	5948
——— Koondamogay above the level of the sea	7817
——— Dodabetta near Oatacamund †	8760
——— Moorkoorty, about fifteen W. of the Piakarra Bungalow	8418
——— Koonda Davar	8329
——— Hungindar (In the Malabar side of the Koondahs.)	7837
——— Goolikull	8066
——— Piriakunjee, towards Palghantcherry, and S. W. of the Conoor Pass.	6627

* Koondamogay is about nine miles N. E. of the summit of the Conoor Pass.

† Dodabetta is about 1300 feet above Oatacamund.

APPENDIX.

Polzh-ti	A Temple.
Ezhu	Morning.
Kukh	A Daughter.
Mūkh	A Son.
Pūr	A River.
Pērt	Cold.
Mittūv	The Nose.
Hushk	Paddy.
Pizhakaza	To-morrow.
Ponzh	The Sky.
Modj	A Cloud.
Pirhz	The Sun.
Tiggal	The Moon.
Oldōr	A Road.
Pōm	A Fruit.
Est	A Bullock.
Elph	Bones.
Dīrgattaz	The Afternoon.

Tuvi	A Feather.
Ipi	A Fly.
Turūni	A Monkey.
Ishk	People.
Morrt	Home or Grange.
Cubbon	Iron.
Tīlum	Pleasure.
Tēr	Deity.
Uhk	Fie.
Urkorn	A Servant.
Konmun	The Face.
Phultan	A Flea.
Kust	An Ass.
Ez-pom	Raspberry.
Mūrp-pom	Strawberry.
Hum-a-Norr, or Om Norr	The other World.
Ath	That.
Adherz	Afterwards.
Ewas	Whether.
Kŭrsvŭr	Some.
Ettūd	Large.
Kin	Small.
Yah	And so.
Athvud	Therefore.
Dvijan	A Wife.
Put	A Fool.
Err	A Buffaloe.
Arse	A House.
Uschūs	Mid-day.

Vriltoshpani	We are well.
Mūkh yet vadu nūtām . .	Please to look where the Child (Son) is.
Ishkema Vukema . .	Shall we go or stay.
I ni at vugen pizhakazha it vosken	I will go there now, and come here to-morrow.
Yekalnēr at vu-i ezh pizhakazha it va	Go there in the morning, and come here to-morrow morning.
Tiri it voshk ēm tezimuschūs a Marz-ut vukem-uz . .	Having come back, shall we all go to that Mountain at Mid-day.
Peki ursyoti, ne-ust urst .	Speak truth, not falsehood.
Uhk, on Pēki engēn-uz .	Fie, shall I tell a falsehood?
Ed vollo vishka . . .	Why is it not good?
At-gad-iguz kultch kurtchcha .	Be off, do you teach thus?
Nōsnōrr oppōm poththi udi .	Nōsnōrr is far off.
Petmarz kekkuri udi . .	Petmarz is near.
Athvud, ini at-vugēni . .	Therefore I cannot go there now.
Vrilt, pērnēr at vukem-uz .	Very well, shall we go there the day after to-morrow.

N. B. The pronunciation of the vowels, is according to the system of Sir William Jones.

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